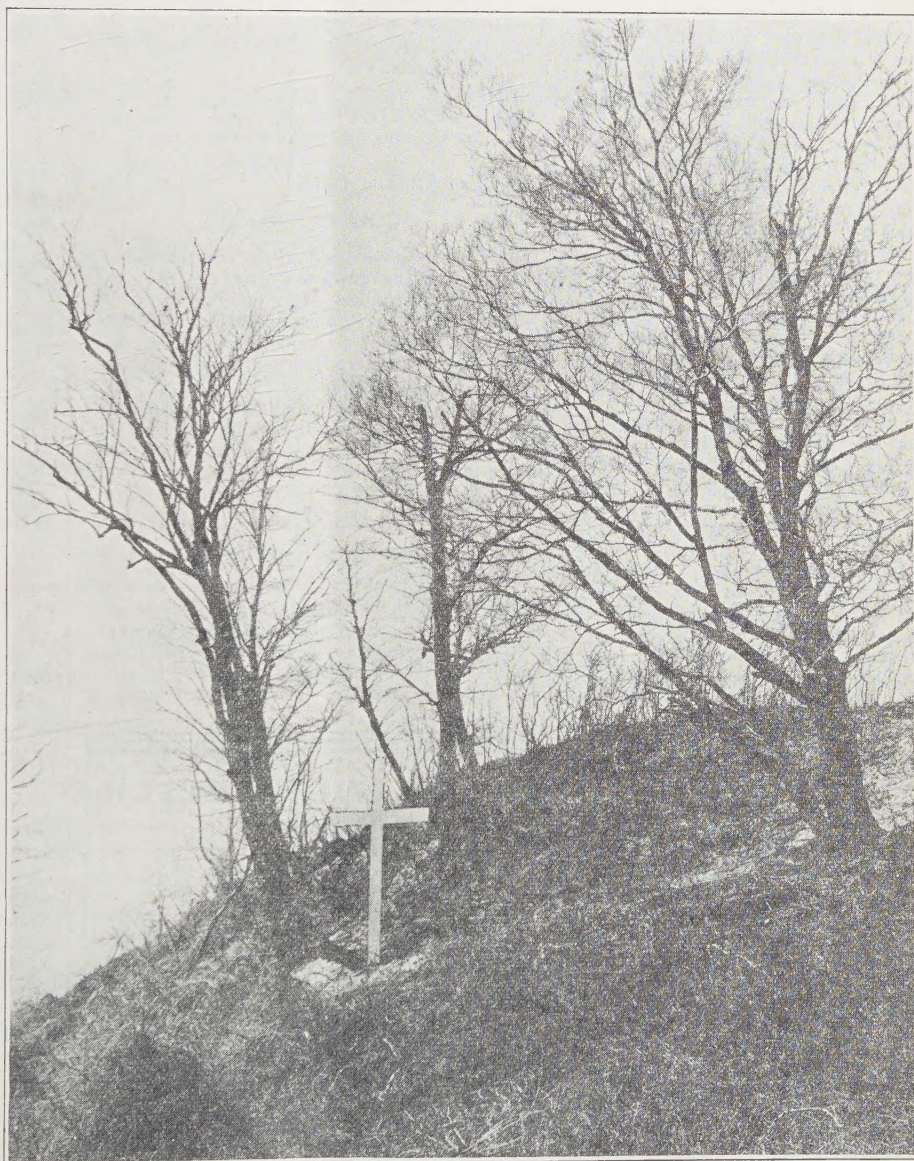
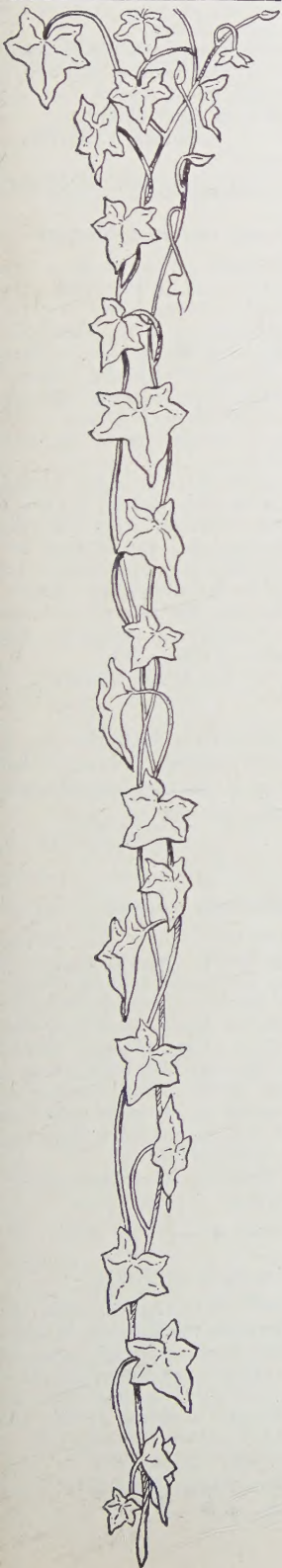


July 24, 1937



The Living Church



WHERE FATHER MARQUETTE DIED

Bishop Spencer will take a prominent part in the pageant commemorating this pioneer missionary and explorer of the Middle West.

(See page 102)

CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. The Editor is not responsible for the opinions expressed, but reserves the right to exercise discretion as to what shall be published. Letters must ordinarily not exceed five hundred words in length.

The Marriage Canon

TO THE EDITOR: May your editorial in your issue of July 10th concerning the recommendation of Bishop Page's Commission on Marriage and Divorce evoke a storm of protest that shall sweep the recommendation and its proposed canon out of existence before they get to the General Convention.

It is difficult to believe that the proposed canon can ever get as far as the door of the Convention. It ought to collapse, on the way, of its iniquity and absurdity.

The General Convention is admittedly a council of the Catholic Church; its fundamental law is the revelation of Jesus Christ, which as divine law can not, in the nature of things, be added to, subtracted from, or qualified by ecclesiastical legislation. That revelation declares all plural marriages adulterous except in one case. The proposed canon says in effect that a bishop of Christ's Church may permit plural marriage in every case where Reno has granted a divorce—i.e., a bishop may declare sacrosanct a marriage that Christ declares adulterous; and then as though to add a further touch of absurdity and iniquity there is a presumption that a bishop knows better than Christ what is good for the spiritual welfare of members of Christ's Church and the good of society, and that, in his presumed infallibility, he may determine that a plural marriage, forbidden by Christ, may be approved and blessed by his Church; a bishop is conceded to have more power than has ever been claimed by the Roman Pontiff, who at least has never asserted his superiority to divine law.

The proposed canon, however benevolent in its intent, clearly adds a new and facile tool to the divorce technique of the modern state and to the marital looseness of modern society. Bishops are to become agents for a plural marriage bureau and may solemnly bless that which Christ has pronounced adultery. . . .

CHARLES C. MARSHALL.

Milbrook, N. Y.

TO THE EDITOR: That is certainly a staggering report from the Commission on Marriage and Divorce, which you so finely scored in a recent editorial. Let's recall a bit. Our Lord said, "Heaven and earth shall pass away, but My words shall not pass away." And the gentlemen of this extraordinary report sweep away His clearest words on this great subject as though they were not worth even mentioning! St. Paul exclaimed that he was "the slave of Jesus Christ." These gentlemen assume the high privilege of being the critics of Jesus Christ. "Upon what meat doth this our Cæsar feed that he hath grown so great?"

This report is far-reaching. If the plainest words of our God and Saviour can be juggled with and thrown into the waste-basket by the eminent gentlemen of this sublime Commission, then there are no words from Him which cannot be likewise junked or "debunked" by any kind of commission that the chairmen of our General Convention may feel like appointing. This wonderful report goes yet further. If this tiny Church of ours has the right to overthrow the findings of the whole Catholic Church, ancient and modern, then perhaps Henry VIII did found a miserable little national sect in the 16th

century and we are a little, footloose, bragging group, without any pedigree and with about as much responsibility as the CIO.

The last time I was in Columbus, Ohio, I found an interesting postcard for sale in the drug stores. It was a picture from the state penitentiary of Ohio, called "The Bankers Row" of cells. It was a fine picture, and the row rather long. These gentlemen bankers were "liberal" with other persons' money. Is there such a thing as being "liberal" with the Catholic Church's religion, not to speak of being "liberal" with the tremendous words of our God and Saviour?

(Rev.) JOHN HENRY HOPKINS.

Grand Isle, Vt.

TO THE EDITOR: Apropos of the marriage canon, isn't this encouraging?

ELTON R. NORRIS.

Chagrin Falls, Ohio.

[CLIPPING ENCLOSED]

MOUNT VERNON, O., July 12.—Friends in this city today received word of the marriage in Baltimore, Md., on July 7 of Dr. William Foster Peirce, retired president of Kenyon College at near-by Gambier, and Mrs. Edith Calvert Bruce of Baltimore, formerly of Cleveland.

Dr. Pierce, who retired as president of Episcopalian Kenyon last month after serving 41 years, was divorced from his former wife a few months ago.—*Cleveland Plain Dealer*.

Communion in One Kind

TO THE EDITOR: The question of withholding the chalice from the laity is with us again. It is a pity that the Holy Eucharist should be a source of controversy. The remedy seems very simple.

Let those who do not wish to drink from

the chalice, whether from fear of infection or from a desire to make a gesture of amity toward the Roman Church, leave the Altar rail as soon as they have received the host secure in the assurance which the theologians give them that they have made a valid Communion.

Let those who prefer to obey our Lord's words, "Drink ye all of this," receive the chalice at the priest's hands.

I have seen this done in a parish in the diocese of New York. Such a solution of the problem causes no confusion, no controversy, and requires no legislation.

ELIMA A. FOSTER.

Cleveland, Ohio.

The CLID and the Red Menace

TO THE EDITOR: I have just been reading in your issue of July 10th a letter by one Edward J. Mohr, office secretary of the CLID, relative to Mrs. Hamilton's recent letter concerning the growth of Communism in the Church. Mr. Mohr patronizingly concedes Mrs. Hamilton's good intentions but he gives no answer to any of the points she raises; in fact, he doesn't say much of anything.

Personally I think there is a lot in what Mrs. Hamilton writes and while I have no present no way of verifying or refuting her statements I will say this, that as soon as I am thoroughly satisfied that Communism has any real foothold in the Episcopal Church I shall leave and go into the Church of Rome which at least is making a vigorous, dignified fight against Communism.

W. B. MORRISON.

Auburn, N. Y.

IF READER MORRISON feels the ship of the Church to be sinking because Communism is leaking in, let him help plug the holes, not desert the ship.

—THE EDITOR.

Longfellow's Legend

TO THE EDITOR: Under the caption "Everyday Religion," in your current issue you tell of an old legend told by Fridtjof Nansen to J. M. Barrie. It may interest you and your readers to know that this same legend appears in Longfellow's *Golden Legend*, scene 2, the only difference being in the name of the monk, Felix, instead of Anselm. The words in which Longfellow tells this legend are so beautiful that they will well repay their perusal.

(Rev.) JAMES H. DEW-BRITTAIN.

Independence, Ia.

The Incident at Keijo

TO THE EDITOR: The incident described in *Through the Editor's Window* [L. C., July 3d] no doubt occurred, as stated, in the Anglican cathedral at Keijo. But Keijo is not in Japan. It is the Japanese name for the capital of Korea. Nothing of this sort could possibly have taken place in any of our cathedrals—if any—in Japan. . . .

(Rev.) JOHN COLE MCKIM.

Peekskill, N. Y.

The Living Church

Established 1878

A Weekly Record of the News, the Work, and the Thought of the Episcopal Church

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EDITORIALS AND COMMENTS

An English Plea for Freedom

AN INTERESTING and rather surprising little book has just been received from London. Entitled *The Bishops and the Prayer Book* it is written by "Watchman" at the request of the Church Union and published by the Church Literature Association (4d). It may, therefore, presumably be taken as representative of Anglo-Catholic thought in the Church of England.

As is well known, the situation in regard to the English Prayer Book is not at all satisfactory to most Churchmen. An attempt ten years ago to revise the Prayer Book of 1662 was defeated in Parliament despite the fact that the bishops were overwhelmingly in favor of it. The defeat of the Prayer Book measure was a clear indication of the anomaly of Church government by a secular legislative body in which Nonconformists and even non-Christians had an equal voice with Churchmen in voting upon the Church's liturgy.

Despite the defeat of the new Prayer Book by Parliament, the English bishops have generally licensed the liturgy of 1928 for alternative use in the Church. It is with this episcopal licensing that the booklet in question takes issue. "Watchman" writes: "For a bishop or for all the bishops to license its use as an alternative to the use of 1662 is a breach of the Church's law and a clear case of the exercise of authority *ultra vires*." Adding that "lawbreakers do not make the best policemen," "Watchman" points out that this episcopal licensing is not only illegal but also destructive of the uniformity of rite and discipline of worship, which are desirable in the Church of England. Moreover, "Watchman" points out that the bishops have no common policy and that the rubrics in the 1928 book are not being obeyed in places where the rites in the same book are practiced under episcopal license. For example:

"In diocese A, permission directly withheld by the Book of 1928 is accorded to practically every parish where a desire is expressed for services of Adoration of the Blessed Sacrament. In diocese B, there is an equal absence of any attempt to stop such services; Corpus Christi processions are becoming frequent in this diocese, and the Bishop recently consecrated a tabernacle which stood 'immediately behind and above a Holy Table' in the position which the 1928 rubrics sought to forbid. Yet in other dioceses attempts are being made to stop

services of Adoration and to forbid the place of Reservation being contiguous with the altar on the ground that 'the bishops are agreed that the 1928 regulations should be universally observed.' In dioceses C and D, we find in contrast that the bishop attempts to forbid permanent Reservation altogether; in Diocese E the bishop attempts to stop the practice of Reservation whenever an incumbent resigns from a parish where the Sacrament is reserved. . . . While such a variety of regulations exists as between diocese and diocese, it is scarcely to be wondered that the bishops find it impossible to enforce obedience to them."

AMERICAN Churchmen sympathize fully with the difficulties of their English brethren. It is simply inconceivable to us that the Church in these days should continue to acknowledge the authority of the State to legislate for it in regard to such definitely ecclesiastical matters as its own liturgy and discipline. It is noteworthy that "Watchman" calls attention to the anomaly of this situation. "It must be remembered that the bishops are chosen by the State and that the Church has no voice in their selection." He then goes on to contrast the situation in the two English provinces with that of the Church in Wales, which elects its own bishops, and summarizes as follows:

"The bishops, while attempting to control others, are themselves breaking the law of the Church. They are unable among themselves to carry out an agreed policy, but on the contrary their regulations vary from diocese to diocese. They are appointed without the consent of the faithful, and govern irresponsibly without attempting to obtain the consent of the faithful to their enactments. And the majority of them desire to cut at the root of that principle of uniformity which is emphasized in the official documents of the Church of England by pursuing a policy which will lead to a permanent 'bifurcation of rite' within her borders. We believe that acquiescence in the present policy of the bishops can only lead to disaster for the Church."

The pamphlet next discusses the plan for an interim rite based upon the Prayer Book of 1662, which was supported by some 400 priests and of which the writer says:

"Its acceptance would have been a marked step toward liturgical unity on the basis of the 1662 rite, and would have

satisfied those who sincerely wish to keep their pledge to use that Book, and yet are conscious of the impracticability of observing it to the letter, and of the imperfections in the structure of that rite. The attempt gained approval in very high ecclesiastical quarters and received a considerable backing from the laity; it was defeated only by the intransigence of a majority of the bishops who were apparently unwilling to promote any scheme for uniformity which did not conform to their own peculiar tastes. In rejecting this plan the bishops have shown themselves to be fundamentally unconcerned for the restoration of liturgical unity. Their sole aim seems to be to promote the use of the rite of 1928 willy-nilly on a Church which has shown a universal lack of enthusiasm for such a policy."

The concluding paragraph of the booklet is the most important of all, for it demands that the Church assert its right of self-government as against the claims of the State even though that should involve disestablishment. "Watchman" writes:

"Those who are anxious for the restoration of uniformity, while conforming as far as is practicable with the rite of 1662, must impress upon the attention of members of the convocation the need for two measures. First the Church must clearly affirm in the face of the State her claim to regulate her own worship. This may perhaps mean the repudiation of the Act of Uniformity by convocation; it would not, as we have shown, mean the repudiation of the principle of uniformity in the worship of the Church. Secondly, the Church must demand her right to choose her own bishops by constitutional methods, instead of being contented with the arbitrary choices of successive Prime Ministers. It is possible that such demands may involve the disestablishment of the Church of England. If so, the benefit will be worth the price which must be paid. We may observe the advantages which the Church in Wales has gained from her disestablishment. The dignitaries of the Church may lose a certain prestige which is accorded them in virtue of the State connexion; but the ordinary clergy and laity have nothing to lose but their chains."

WITH THE DETAILS of the government of the Church of England and the structure of her liturgy, American Churchmen are not primarily concerned so long as they are in accordance with Catholic faith and practice. While rejoicing that our own canon derives from the Scottish rather than the English Prayer Book and is more in accordance with ancient tradition, we must nevertheless recognize that the English liturgy is an adequate one, whether in the Prayer Book of 1662, the Book of 1928, or the interim rite. So long as it remains adequate for the celebration of a valid Eucharist and the administration of the other rites and sacraments of the Church, the details of its structure are no concern of ours and any advice or suggestions in that regard from this side of the Atlantic would be gratuitous.

We may, however, rightly rejoice that a plea has been made under such sound auspices as those of the Church Union for the freedom of the Church to regulate her own worship, choose her own bishops, and administer her own discipline. Many of us find it very difficult indeed to understand how men and women who believe in the Catholic character of the Church and in her divine nature as the body of Christ can acquiesce in the dictation of the State, however benevolent that dictation may be in regard to the Church's government and worship. It should be noted that this acquiescence is not characteristic of England alone but of many Roman Catholic and Eastern Orthodox countries as well, so that the stones thrown by Roman Catholics at the Church of England on the ground of her establishment are those of people who themselves live in glass houses. Establishment does not destroy the Cath-

olic character of a national Church but it certainly does hamper it and thwarts the full expression of its Catholic life and worship.

We do not know how representative the views expressed in this pamphlet are. We rejoice, however, that a clear note has been sounded for the freedom of our mother Church of England from State dictation, and that under the auspices of a society for which we have the highest respect and regard.

The Race to Destruction

IN THE WELTER of war news that crowds the front page of our papers with the war in Spain continuing, a new one in the Orient rapidly developing, and a possible world-wide one brewing, the announcement that the United States will mount 16-inch guns on its two new battleships has not received the attention it deserves. These 16-inch guns are important not so much in themselves as in the fact that they mark the definite end of any pretense of naval limitations. The experiment in reduction of armaments that began with the Washington Treaty of 1922 has now definitely come to an end, and the world can turn its attention to preparation for the next war without being hampered by even nominal armament restrictions.

It is noteworthy that before this country decided on the installation of this largest type of naval gun, our State Department approached Italy, France, Great Britain, and Japan in regard to the possibility of a final effort at limitation of armaments. Without exception these countries responded unfavorably, Japan being particularly emphatic in determination to arm without restrictions. Under the circumstances this country has little choice but to make her armaments match those of the other great powers. To follow any other policy would be to adopt the rôle of a martyr nation, and that we are not willing to do.

Editorial writers may now prepare their final obituaries upon the postwar peace efforts. The attempt to limit armaments was, to borrow a phrase that gained currency in another connection, a "noble experiment." It was, however, an experiment that was doomed to failure at its outset because the disarmament proposed was a piece-meal one, a matter of bargaining and of gaining national advantages for this country or that. Moreover, the bargaining was, for the most part, entrusted to military and naval men, or to diplomats whose primary interest was not the preservation of peace but the securing of special privileges for their own several nations. National self-interest and disarmament are contradictory and irreconcilable interests. With the former interest as the primary one, the latter was headed for the rocks from the outset.

The Japanese invasion of Manchuria and the Italian conquest of Ethiopia were the particular rocks on which disarmament floundered, but there have been other situations and "incidents" that might have served the purpose, if these had not been sufficient to do so.

So the world is now engaged full-swing in an armament race, and this country willingly or unwillingly must participate in that race. What is to be the end of the race? That no man can say, but it is certain that if it leads to a new world war, as seems almost inevitable, no nation will gain a victory. Unlike the race of faith, described by St. Paul, in which all who run well and truly are certain of victory, this is a race of destruction in which all who run are certain of defeat. The Four Horsemen of the Apocalypse are leading, and they alone are assured of victory.

The "Church Standard"

WE WISH to extend our hearty congratulations to our contemporary, distant in space but close in purpose, the Australian *Church Standard*. This fine publication, described as the only weekly newspaper for the Anglican Church in Australia, New Zealand, and the Pacific, celebrated its 25th anniversary with a silver jubilee number on May 28th.

The *Church Standard* was established in 1912, largely as a result of ritual controversy in the Australian Church at that time. There had been previous attempts to establish a Church newspaper representing Anglo-Catholic principles, but none had been permanently successful. Under the editorship of a vigorous layman, Mr. D. Pentland Evans-Jones, the *Church Standard* set out to be a publication for the whole Australian Church, loyal to the best traditions of Churchmanship but acceptable to all schools of thought. This plan has been consistently followed with the result that the *Church Standard* today is one of the finest religious newspapers in the Anglican Church. Indeed, it amply deserves the tribute of Sidney Dark, editor of the *Church Times* and dean of Anglican editors, who writes: "As an old journalist, I find the *Church Standard* most admirably edited, and it is without question an invaluable asset to the Catholic cause."

An even finer tribute to the influence of the *Church Standard* is contained in a letter signed by "The Men at Cottage Point," a camp for the unemployed near Sidney, in which these men state that the living conditions at the camp have been very materially improved as a result of "the forceful exposure of the conditions at the camp in the *Church Standard*."

The present editor of the *Church Standard* is the Rev. G. Stuart Watts, but we note with interest that four of the six directors of the periodical are laymen while the editorial associate is also a layman. This speaks well for the interest of the laity in the Australian Church in sound Churchmanship and forward-looking Christian sociology.

As its closest of kin in America through similarity of aims and methods, THE LIVING CHURCH salutes the *Church Standard* and wishes it many more years of ever increasing success in the honorable profession of religious journalism.

Toward Better Movies

THE PROBLEM of the movies is always with us. To this editor it is simply amazing that the long-suffering public will put up with as much mediocrity and stupidity, if not worse, in what has come to be one of its two principal sources of entertainment.

We publish in this issue an interesting article by Ray Lyman Wilbur, president of Leland Stanford University, and also national president of the Motion Picture Research Council, entitled *Who Should Select America's Movies?* This was originally written for the *Journal of the American Association of University Women*, and was published in that periodical's June issue. The trade practices of compulsory block-booking and blind-selling, referred to in the article, are of interest to the whole public since they make it possible for the independent exhibitors to meet the tastes of their patrons. The Neely-Pettengill bill, now before Congress, which was designed to abolish the take-all-or-none system of selling, is the subject of consideration by Church groups and socially minded organizations throughout the country. Many national organizations have endorsed this bill, which seems to provide the most effective remedy for the situation.

Another movie practice that the public finds increasingly distasteful is the prevalence of the "double feature," which

often means that a bad or mediocre picture is run in with a better one. This is another device of the motion picture industry to stimulate the sale of pictures and is as burdensome upon the average theater operator as it is annoying to the public. It is, to say the least, destructive of what formerly was considered normal home life, with regular hours for meals and bedtime for the younger generation. To take a common example, a good picture at a certain neighborhood theater is run only at 6:00 and 10:00 P.M., the balance of the time being filled in with material that cannot possibly be of interest to any but movie morons. For a young person to attend the 6 o'clock performance means that the dinner hour is completely upset, and to attend the 10 o'clock showing means that he does not get out until nearly 12:45. The movie interests have defended the practice of double features on the ground that the public insists upon them, though a recent survey by *Fortune* indicated that quite the contrary was the case.

In the long run the public gets just about what it insists upon, whether in the movies or any other form of amusement. That is why the formulation and expression of a sound public opinion on the subject is important.

"No Bishop Would Do That"

AS OUR correspondence columns indicate, indignation is beginning to supersede astonishment as the Church realizes the full purport of the recommendations of the Commission on Marriage and Divorce. New light on the strategy of this Commission which seems bent on making the Church's marriage law so lax as to be virtually worthless is shed by an interview with a member of the Commission, Judge Origen S. Seymour, as reported in *Time* for July 19th:

"For his colleagues Justice Seymour placidly observed: 'There is very little chance it will pass. But it is on its way, and three years from now it will stand that much better chance of being approved.' One purpose of the amendment, he explained, was to safeguard the rights of remarriage of innocent parties in adultery cases who squeamishly bring suits on such grounds as 'excessive cruelty.' When it was pointed out to him that under the amendment bishops would be free to authorize the remarriage of divorced adulterers as well, Justice Seymour snapped: 'Why, no bishop would do that.'"

We wish we had as much confidence in the bishops as Judge Seymour expresses. Unfortunately the record does not bear him out. If we cared to enter into personalities, we could cite many examples—a bishop who himself married a divorcee, a bishop who restored to the priesthood a clergyman who had been deposed by his predecessor because of remarriage after divorce, and a bishop who regularly marries divorced persons in his cathedral after his own parish priests have refused to do so. If these bishops follow such practices under the present canon, what would they do under a canon that let down the bars entirely?

We sympathize with the intention of the chairman of the Commission, Bishop Page of Michigan. Bishop Page is a kindly and loving gentleman. Everyone who knows him loves him, and if he has any fault it is that he cannot bring himself to attribute unworthy motives to anyone. In the present case he has allowed his heart rather than his head to guide his judgment.

We are glad, too, that Judge Seymour recognizes that there is very little chance that the proposed amendment to the marriage canon will pass at the General Convention this year. We do not think that it will stand any better chance three years from now. Indeed, as we have already said, we are con-

fidant that the reaction of the Convention will be to discharge this Commission and appoint a new one that can be relied upon to proceed on the primary basis of the Church's teaching that Christian marriage is indissoluble. Meanwhile, we are still waiting to see whether there may not be some members of the present Commission who will repudiate the report of the majority.

Through the Editor's Window

REVIVAL

—Beginning—

Sunday, May 30,
1937

—at the—

OHIO STREET BAPTIST CHURCH

SIXTH AND OHIO ST.

Plain Pointed Preaching By

REV. E. W. MILNER

State Evangelist of Little Rock

Some Subjects to be Discussed:

"A Great Revival"—"Going Up To Mt. Moriah"—"Pigs Is Pigs," "Ringing Door Bells at Midnight," "Taking God At His Word," "What Is The Matter With The World and The Way Out," "The World's Biggest Fool," "Near The Fire, In The Fire and On The Fire," "Lending a Helping Hand," "What The Holy Spirit Does For The Christian," and many other subjects you will enjoy.

Soul stirring singing by two large choirs led by the pastor, Rev. L. D. Eppinette. Two pianos will be used and these will be supplemented by our church orchestra.

10:00 a. m. Daily, 7:30 p. m.

Prayer meeting and young people's service at 7:15 p. m.

Morning devotionals on KOTN
next week.

You will find a hearty welcome at all of these services in

"The Home-Like Church"

—Advertisement in an Arkansas paper.

HOME-LIKE? What a home life the "State Evangelist of Little Rock" must lead! If this be home, give us foreign parts.

TANGIBLE EVIDENCE of the disturbed state of the world has come close to home in the new passport that we have just received. Our old passport had bravely printed upon it: "This passport is good for travel in all countries unless otherwise limited." No indication was given that it was "otherwise limited." Our new passport, however, contains a definite limitation in the following words: "This passport is not valid for travel in Spain." The same information is repeated in Spanish and French.

MOREOVER, the section devoted to visas is headed by a prominent warning printed in red and boxed, stating: "American citizens traveling in disturbed areas of the world are requested to keep in touch with the nearest American diplomatic or consular officers."

IT CERTAINLY looks as if Uncle Sam is anticipating stormy weather abroad!



CHURCH MUSIC

Rev. John W. Norris, Editor



THE DIFFICULTY often attendant upon a change of custom or tradition, especially when it concerns the music of the Church, has been experienced by a rector who writes the following letter:

"You might be interested to know that I almost had a church split from following your advice. No, I am not blaming you. I forbade the Lohengrin march at a wedding in my church here—the first wedding since I've been here, six years. The ladies rose up in arms, threatened to fire me; called in a neighboring rector and he let them have their own way. I showed them your article in THE LIVING CHURCH as authority, but it made no impression. The plantation owner class is used to treating its rectors like their Negro tenants and this is just a typical reversion to form."

It is probable that others who take such a stand will experience equal difficulty. We have come to associate this composition with weddings and it may seem to some that to forbid it would be taking an extreme purist view. Yet if operatic music, or music of the operatic type, is not suitable for the Sunday services, why should it be for the occasional offices? These marches have been banned in many of the Roman Catholic dioceses of this country and Canada, and it seems like a good example to follow. We regret the lack of coöperation which would permit a neighboring rector to come in and "let them have their own way," as was done in this particular instance. The experience of this rector, however, is not unique among those who are striving to advance the cause of suitable Church music.

SINCE the experience of one man is often a help to another man in working out a problem in his parish, we quote the following from a priest in North Carolina:

"I am now in my sixth parish since I was ordained to the priesthood in 1914, and very early in my ministry I discovered that when the rector leaves the choice of hymns to the organist or choirmaster, especially in small parishes, the number of hymns sung is limited. When I came here in 1931 I found that the choir knew less than 100 hymns, and of these about 40 was the average sung frequently. To date we know exactly 250. I have followed as nearly as I can the 'List of Hymns for Sundays and Holy Days' published by the Joint Commission on Church Music, which I find most helpful in selecting hymns that are appropriate to the different seasons, though in this instance it can be said that the chief concern of the Commission seemed to be with regard to large choirs. The people are much better acquainted with the Church's hymns than ever before, and now, instead of having objection on the part of the choir—'we don't know that tune,' or 'it is too hard'—they willingly begin to rehearse tunes and hymns that are new to them. One thing we don't do is to sing a hymn until everyone knows it well.

"I am writing all this to emphasize one point and that is that when the rector or priest in charge of any parish will study the Hymnal and show a personal interest in the musical part of the services, the people will begin to see that our 'incomparable liturgy' demands hymns and other music that are as incomparable as it is possible to make them."

Here is a crucial point well brought out—the importance of the rector's interest in the music of the parish. It is a point that we have been driving at from the beginning of this column and it is good to find a rector who is vitally interested.

Shall the Church Permit Remarriage after Divorce?

By the Rev. Edward B. Guerry

Rector of South Farnham Parish, Tappahannock, Va.

THE COMMISSION on Marriage and Divorce has gone on record as favoring the relaxation of Canon 41 so as to allow this Church to perform the marriage ceremony for divorced persons. One wonders if those advocating such an amendment fully realize two striking implications involved in a change of this nature.

First, it would mean that the teaching of our Lord and Saviour Jesus Christ on this subject would receive an interpretation entirely different from that which the Church has followed from the days of St. Paul, who taught that the marriage bond is like the union between Christ and His Church, and therefore indissoluble (Ephesians 5: 23, 24 ff). New Testament scholarship today is overwhelmingly in accord with this precedent.

Adherents, however, of relaxation of the Church's canon to allow remarriages often argue that Jesus was not declaring a law, but merely setting up an ideal, to which there are exceptions, and concerning which the thought of indissolubility is not necessary. They would attribute this age-old interpretation of the Church to pure legalism and literalistic exegesis. They claim that it places our Saviour in the position of making an arbitrary law, which was not His method of teaching.

It is true that the ultimate basis for all that our Lord said rests upon love for God and man and not legalism. His way of life is not a rigid system. Our Lord, however, did announce certain facts or principles and He never failed to recognize the obligations arising from those facts. (In a sense they are spiritual laws, but for the sake of distinguishing them from pure legalism, we shall refer to them as facts.) Some of the facts, which our Lord stated, are (1) "If a man love Me he will keep My words." (2) "Blessed are the pure in heart: for they shall see God." (3) "Love your enemies." (4) "Seek ye first the kingdom of God, and His righteousness; and all these things will be added unto you." (5) Love for God obliges us to love all men as our brothers: "And the second is like unto it; Thou shalt love thy neighbour as thyself." (6) "Whosoever shall lose his life for My sake and the Gospel's, the same shall save it." (7) "How hard is it for them that trust in riches to enter into the kingdom of God!"

In each of these declarations our Lord is stating a fact which is undeniably a truth. Likewise He does not hesitate to place upon us the obligations arising from these facts, namely, to obey God, to love our fellowmen, to forgive our enemies, to lose our lives; facts and obligations which we as Christians cannot evade.

Let us now consider the teaching of our Lord contained in Mark 10: 2-12; Matthew 19: 9; Luke 16: 18. Our Lord is here simply stating another one of those noble spiritual facts or truths and emphasizing the obligations arising therefrom. He says that God made them male and female, and that when they are married "they twain shall be one flesh. What therefore God has joined together let not man put asunder." This is not legalism, but the statement of the creation of a new relationship, which, of course, is based on "the flesh" as a means of expressing the spiritual values. It is at this point that so many fail to carry on through to the logical conclusion of our Lord's teachings in this matter. They claim that if love between the man and the woman dies then the relationship can

be dissolved as, they argue, it has indeed already been ended from an idealistic viewpoint. They overlook, however, the fact that the obligations arising from having once entered into that relationship are enduring.

The man has vowed to care for and love the woman, who, in the usual case, is the mother of his children. The woman has taken the same vow. No decree of court or law of man can undo that relationship or relieve those two people of the obligations of marriage, which are to love and to cherish each other until death parts them, and to labor for the maintenance of a Christian home in which their children may be reared. Obviously it is a sin against their children to allow them to grow up with the realization that their own mother is living with another man, and their father with another woman. Separate if they must, but remarriage after separation is untenable in the face of the fact of having been made one flesh and of the obligations arising from that fact. God does not compel a man to marry any particular woman, for He leaves that decision to the individual. He has created them male and female, thereby rendering the marriage state possible, and therefore in a very real sense He does join together those who enter into it. It remains an enduring relationship, because there is no escape from the obligations to love each other assumed during the Prayer Book service in the form of sacred vows, and the duties of fatherhood and motherhood.

According to St. Mark the apostles were so amazed at this direct reversal of the divorce laws of Moses, that "in the house" they "asked Him again of the same matter, and He saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her. And if a woman shall put away her husband, and be married to another, she committeth adultery." Our Lord simply added the inevitable conclusion to that which He had just taught—*i.e.*, that a person under the obligations of one marriage cannot contract another. Such a second marriage is unlawful; in fact it does not exist, and the parties to it live in open adultery.

APPARENTLY, there is considerable sentiment not only in our Church but also in the public at large that divorced persons who remarry are not living in adultery because remarriage after divorce is legal according to the laws of every state, except South Carolina. Consequently, public feeling against such unions has been largely undermined and men have placed the laws of the State above this teaching of our Saviour. But a Christian cannot recognize a temporal law flatly contradictory to the mind of Christ. People, however, have said that Jesus did not mean what He said about the remarriage of divorced persons.

Whenever the standards of the world and the ideals of our Lord become deadlocked as they have in connection with divorce and remarriage, Christians are sorely tempted to compromise and to place interpretations upon our Lord's express words, which are in harmony with the ideas of the world. Consider how we have weakened this statement of our Lord's: "How hard is it for them that trust in riches to enter into the kingdom of God! It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." Here again is a statement of a fact which Christians generally have not seriously accepted. Rather have

we said—"Oh! Jesus means that it is hard for one like the rich young ruler, who had an excessive love for riches." Our interpretations, while they may contain truth, do not contain the whole truth. Jesus meant what He said—*i.e.*, that riches bring to every man who acquires them subtle and almost overpowering temptations to be selfish and to rely upon material power. In short any rich man will only be able to enter the kingdom of God with great difficulty. The only possible way he can do it is through constant fellowship with God, for with Him all things are possible.

The ideals of Christ and the standards of the world with respect to divorce and remarriage are absolutely in conflict. Shall we say, in order to accommodate the world, that Jesus did not mean what He expressly said when He declared that remarriage after divorce is sin? God forbid!

SECONDLY, an adoption of the proposed relaxation of the divorce canon would bring about another serious implication. If the Church is to be at all consistent, it would force her to rewrite the Form of Solemnization of Matrimony in the Book of Common Prayer, so as to eliminate all references to the indissolubility of the marriage relationship. For example the following phrases in the marriage ceremony would have to be eliminated or altered:

(1) "Dearly beloved, we are gathered together here in the sight of God, and in the fact of this company, to join together this Man and this Woman in holy Matrimony; which is an honourable estate, instituted of God, *signifying unto us the mystical union that is betwixt Christ and His Church.*"

(2) "That if any persons are joined together otherwise than as God's Word doth allow, their marriage is not lawful."

(3) "And, forsaking all others, keep thee only unto her, so long as ye both shall live?"

(4) "To have and to hold from this day forward, *for better for worse, for richer for poorer, in sickness and in health, to love and to cherish, till death us do part*, according to God's holy ordinance, and thereto I plight thee my troth."

As a practical matter it may be impossible for a man and a woman to live together. Separation without remarriage accordingly is the solution, and is not necessarily inconsistent with these vows as the door of reconciliation is left open and the husband and wife can remain faithful to each other until death. To come back to the church, however, and attempt before God's Altar to assume the obligations of these vows to another person, while the duty of fulfilling the vows of the first marriage remains, is to engage in a sacrilege. One cannot do it without repudiating the truth and destroying the sanctity of marriage vows.

The Church does not single out divorce and treat it differently from other evils. This issue, however, is of vital importance because the Church is being asked to bless that which is sin as declared by our Lord. To sanction remarriage after divorce means disloyalty to Christ!

Religious Tolerance

RELIGIOUS tolerance, freedom of conscience, the right to worship God according to one's convictions—these are the very fruits of enlightenment, won only after centuries of struggle. Rome herself has not been guiltless of intolerance and persecution in the past; neither has Canterbury been guiltless, nor Geneva. But today in the 20th century, Christians of every name stand together in denouncing as intolerable the persecution of Jews, or Buddhists, or Mohammedans for their religious faith. And religionists of every name should stand together unflinchingly, immovably, solidly, against any attack by political governments or groups against religious freedom.—*Bishop Stewart of Chicago.*

EVERYDAY RELIGION

Mystics

HOW COMMONLY are we frightened off, as it were, by the word mysticism! And how frequently we think of mystics as being strange, curious, queer, unbalanced folk.

But mystics aren't of necessity "queer" people. They are simply persons who are concerned, above all else, with what is divine in life. Their thoughts are engrossed with the manifold mysteries of life. They are beset with the realization of "what an astonishing thing it is, merely to live."

Miss Winifred Kirkland, a member of St. George's Church, New York city, and a widely known author of valuable religious books, offers a splendid description of mystics: "By mystics I mean simply people who try to see God for themselves."

A German mystic of several centuries ago, Jacob Boehme, said, "Open your eyes, and the whole world is full of God." The mystics of all ages are simply those persons who obey his injunction.

Mystics are just people who are aware with Elizabeth Barrett Browning that

"Earth's crammed with heaven,
And every common bush afire with God;
But only he who sees takes off his shoes."

The mystic is one who realizes better than other men the vast significance, in life and in art, of the element of mystery. He knows full well that "there are more things in heaven and earth than are dreamt of" in our cocksure little philosophies. He is entranced by the simple, magic mysteries of ordinary, everyday life—the sort of life we all know. He is aware how unsearchable is the darkness out of which we have but just stepped and how luminous is the life into which we shall shortly pass. And he feels, in the present hour, some of that deep darkness and also some of the future's radiant light. The past and future, what has been and what is yet to be, alike comprise integral elements of the immediate hour for him.

AND the mystic is one who seeks to interpret the secret of the expressive silences. Silent minutes brim over with eloquent messages for him.

Instead of being removed from life, the mystic of all men is the closest to the very heart of life itself. "The wind and silence, God's eldest born," are known of him. God's voice to him is "wind among still woods."

The true mystic is the humblest of men. He is as a child who resigns himself to the guidance of an unseen hand, the hand of one walking by his side. He demands no authority for the invisible hand whose fingers he feels upon his shoulders. As Eleanor Slater has said:

"A mystic is a man who has fallen in love with God. He moves transfigured through a transfigured world, seeking traces of his Beloved—and finding them wherever he goes—divinity in a daisy, heaven in a drop of dew. His world is full of altars; his days full of sacraments. . . . What is to some a mere Idea is to him a living Presence; what is to some thought is to him experience. Gladness is turned into worship; solitude is a chamber in which to meet God; pain is a preparation of the soul; meditation is prayer."

Is Missionary Enthusiasm Waning?

By the Rev. Mortimer Glover, Jr.

Rector of St. James' Church, Wilmington, N. C.

THERE IS a current assumption in the Church today that there has been a great weakening of fervor, interest, or enthusiasm for our missionary enterprise. This assumption underlies many articles published during the last few years about the Church's mission and a good deal of the discussion that has gone on about the present missionary situation, and has even been the assigned theme of conferences called to discuss the status of our missionary work and the validity of our missionary motive.

I believe that this assumption of loss or weakening needs serious examination before it should be accepted. I am not willing to assume that there has been any great loss of missionary enthusiasm, nor, if there has been, to concede it is desperately serious, without further evidence than I have been able to adduce. Who has lost this enthusiasm? And what evidence is there to support the claim that it has been lost?

If missionary enthusiasm were greatly waning, we might reasonably expect to find enormous shortage of workers offering their lives to missionary enterprise. But I fail to find it. It is true that the report of the conference on recruiting, selection, and preparation of missionaries, held in Pocono, Pa., early in 1929, refers to "the declining rate of volunteers for missionary service," and later goes on to say, "We are faced with the fact that there has been a startling decrease in the number of men and women who have offered themselves for foreign service to the sending agencies." It is true, also, that the Student Volunteer Movement several years ago undertook a study of *The Probable Causes of the Decrease in the Number of Students Offering Themselves as Candidates for the Mission Field*.

But, on the other hand, at the annual meeting of the Foreign Missions Conference, held in Atlantic City in January, 1931, it was reported that no less than 40 mission boards of the various Churches had indicated unequivocally "that they are able to secure all the new missionaries whom they wish to send out, and a few of these indicated that they had a waiting list." Only ten boards stated that they were unable to secure as many as they could use.

My own personal experience in the last few years has not indicated any lack of those enthusiastic to offer themselves for the mission field, in spite of the definitely discouraging statements that have been circulated about the possibility of the Church's being able to use them. I know of instances where young people refused by the Church have gone out on their own responsibility as free-lance missionaries, earning their own support without endorsement or help from the Church. We have all read from time to time during the past several years statements from our own National Council about the number of fine young men and women who had to be refused because the Church could not place them, and only last month there was in my parish a representative of our National Council, who spoke about the 30-odd places that greatly needed to be filled, with the workers available to fill them if the means could be found.

Furthermore, we might expect a loss of enthusiasm to be shown by a decrease in attendance at meetings in the interest of the missionary cause. I can find no evidence that this has been the case. It is my own experience that as many people as ever will turn out to hear a missionary speaker—and this

in the face of knowing that in most cases for the past few years they were going to hear a familiar tale of woe and dire calamity. Unless we predicate some sort of love of punishment on the part of our long-suffering people, it is hard to reconcile this with the supposed loss of enthusiasm.

Last January I attended a meeting of the Church Club of an eastern diocese, where the largest number to attend such a meeting for several years turned out to hear a missionary speaker, who had been announced and advertised as such. The attendance was so much larger than usual that we were delayed nearly 30 minutes while additional tables and chairs were brought into the dining room. I also recall that a certain diocesan convention in the South last year was at one time practically denuded of delegates, because nearly all the men had gone over to attend a missionary conference put on by the Woman's Auxiliary in an adjoining building.

I have, furthermore, a vivid recollection of the extreme resentment of the vestry of a staid old conservative Southern parish at the imputation by their bishop that that parish was losing its missionary interest. And only recently I was present at a meeting of representative laymen from all over one of our southern dioceses, at which a resolution was passed, almost without dissent, deploring the attitude of those Church leaders who would be content with simply carrying on, or rehabilitating, the present missionary work of the Church, without continuing to hold out the vision of her larger opportunities.

These evidences are necessarily personal and fragmentary, but are supported by the experience of other men with whom I talk and correspond, and I have been unable to find evidence of this sort to support the opposite contention.

So then, we come down to the undeniable fact that financial contributions for missionary purposes have been steadily decreasing at a tremendous rate for some years past. How far the decrease in missionary giving represents a loss of missionary enthusiasm I am not prepared to say, having no common measure of the two commodities, but I am not prepared to admit that it is as serious an indication as it seems to be to some whose comments on the subject I have read or heard. I have been unable to secure definite figures of other Churches, but from what I can find out I judge their experience in this regard has been very much the same as ours. However, I shall have to confine discussion of the financial aspect to our own Church.

In the first place it should be noted that almost always this loss of enthusiasm is supposed to be indicated by a comparison of the figures for the past three years with those of the years 1920-22. If you would go back and compare them with the preceding triennium, 1917-19, the figures would not look so bad at all, and I think there is reason to suppose that the high-powered missionary giving of 1920-22 may be, to a considerable extent, attributed to other causes than genuine missionary enthusiasm. If we take the period from 1920 to 1930, we find that at the end of that period missionary giving in our Church had decreased only 10%, or \$300,000 annually. I am using the figures of the contributions of the dioceses and missionary districts to the Program of the General Church, as a fair indication of comparative "missionary giving."

During the last six years has occurred the most serious decline in giving, the figures reaching their low point in 1934

at an amount approximately the same as that contributed through the old Board of Missions in 1919. The slight upturn, however, for 1935 and 1936 indicates that *this* financial collapse can unquestionably be attributed almost in whole to the general financial and psychological condition prevailing in our country during these years, and we may safely ascribe to loss of missionary enthusiasm only so much of the decline as might be a reasonable extension of the tendency manifested from 1920 to 1930. It might also be noted that contributions to various charities and institutions showed a similar collapse during the same period, and in many instances decreased by an even greater percentage than our Church's mission receipts.

That leaves us with the question to discuss, how far the increase of giving in 1920-22 and its continuance upon a large scale from 1920 to 1930 was due to genuine missionary enthusiasm, and how much might be reasonably attributed to other factors? In the first place, we all know that it was the Nation-Wide Campaign that was responsible for stirring up this great increase in missionary giving. This was a great missionary movement, and the Church will never be able to express the appreciation due the movers, leaders, and workers in that great enterprise, nor to discharge the debt that we owe them. I am entirely conscious of the magnificent work they performed, and so it is not in any sense of detraction that I point out that the financial success of the Nation-Wide Campaign was due in no small degree to psychological factors not solely related to Christian missionary enthusiasm. The nation had just come through the excitement of the Great War. Our emotions had been stirred to top pitch for a year and a half. We were highly exalted with the conception that we had been engaged in a great campaign to "make the world safe for democracy." We had become accustomed to responding to patriotic appeals by great mass movements; and had been educated to make response in terms of large amounts of money. The cessation of hostilities left us with a great deal of emotional fervor still at white heat, which needed some channel through which it could express itself and get worked off. The financial condition of our country was strong, and our people generally prosperous. All conditions were propitious for the response that answered the call of the Nation-Wide Campaign.

It is no discredit to that movement that a great deal of the response may be ascribed not to deep missionary enthusiasm, but to other conditions. We were well prepared for an idealistic, generous, even sacrificial gesture toward the peoples of the whole world; toward whom we overflowed with good will, and with whom we genuinely desired to share the spiritual treasures that were ours. The Nation-Wide Campaign provided an ideal outlet for the feelings I have described. That the level of giving after the campaign was not seriously lowered for ten years is a tribute to the sound philosophy behind that movement, the thorough work it did, and the efficient administration of our missionary work. Such information as I have been able to get regarding other Churches indicates that serious decline struck them several years before it did us. For example, the records of the Methodist Episcopal Church show that from 1919 to 1929 missionary contributions had decreased no less than 30%.

Another factor that must be considered in connection with the decline of missionary giving in our Church is the expansion of local parish facilities—buildings, grounds, and equipment—that took place coincident with our missionary expansion; and the increased indebtedness incurred thereby. Until the occurrence of stringent financial conditions, debt payments and increased missionary contributions could be met

fairly well at the same time; but the necessity of meeting these local obligations is unquestionably one of the factors, whether economic or psychological, that have operated in the decrease in missionary giving. I believe this condition to be sufficiently general to account for a considerable part of the decrease. When enthusiasm for paying one's just debts comes into conflict with missionary enthusiasm, it is unfair to hypothecate that missionary enthusiasm has been lost, if decision is made to meet debt payments first.

FOR all these reasons I believe that the decrease in missionary giving as an indication of loss of missionary enthusiasm has been greatly exaggerated, though I am willing to concede that the financial decline may indicate some degree of cooling enthusiasm.

To this indication I would add the general impression of many Church leaders that missionary enthusiasm is waning. Even where definite evidence cannot be adduced, the opinion of many well-informed Christian leaders cannot be wholly disregarded. For instance, the Laymen's Inquiry into foreign missions proceeded on the assumption that missionary enthusiasm was waning, and that something ought to be done about it. The National Council of our Church seems to concur in this opinion, and the action of various conferences in our Church for the past several years seems to indicate their members had much the same impression. The extent of this loss is, however, a matter of personal opinion, and, for my part, I shall require considerably more definite evidence of it before I shall believe it serious enough to warrant an alarmist or defeatist attitude toward missions on the part of the Church. It is against the assumption of this attitude that I would sound a warning, and while undoubtedly the situation is financially serious and calls for a frank facing of the issues and sober consideration of the promotion of our missionary enterprise, at the same time I believe that an alarmist or defeatist attitude is as much the product of the popular psychology of these times as the enthusiasm of 1920-22 was of those times. It is the fashion today to "view with alarm." It is quite easy to get almost any group of interested citizens to tear their hair over almost any given situation that might be discussed. Everybody is deploring economic, political, social, and international conditions. Anybody who is not willing to admit that the world is fast going to the dogs is looked upon by some people as a wild-eyed radical or an ignoramus. And the alarmist attitude toward the condition of missionary enthusiasm in the Church is, to a large extent, the result of a popular psychology, and not of serious and solid reasoning.

For my own part, I do not know a single individual, and I have queried many, who professes to have lost any missionary enthusiasm that he ever had. And I have met very few who can name individuals who have done so. Certainly I myself have lost no enthusiasm. And I do not think the loss is nearly as great as many people would have us believe. The way to create, or revive, enthusiasm is to be yourself genuinely enthusiastic. If our leaders have lost their enthusiasm they had better cease futile efforts to arouse in other people a feeling that has departed from their own breasts. You cannot impart something you do not possess. But if they still have sincere enthusiasm for the Church's mission and will give expression to it, they will hear an echo from the hearts of many thousands who have been inarticulate and unable for some time past to show their interest and enthusiasm by speech, action, or gifts.

EDITOR'S NOTE: This is the seventh article in a series on the Church's Mission. The eighth article will appear in the next issue of THE LIVING CHURCH.

Who Should Select America's Movies?

By Ray Lyman Wilbur

National President, Motion Picture Research Council; President, Leland Stanford University

FACTS have their own way of uncovering themselves. They must be met square on. To attempt to evade them is common sport, and even in handling facts and figures our emotional make-up is likely to lead to unevenness because of different emphasis.

In discussing a topic as important to every phase of the motion picture business as compulsory block-booking and the companion practice of blind-selling, one of the difficulties in fact handling is to take into account all of the facts that are important and to exercise due caution in coming to final conclusions.

When movies were very young, most people were too curious about the new form of entertainment to be critical. Producers during that developmental period worked out a plan of complete program service which not only provided exhibitors films for their semi-weekly or weekly picture shows, but assured outlets for the entire production of the studios.

Nearly everything about the industry has changed since those early days. It has become a major business operation and a major human responsibility. In its rapid growth, exuberance, exaggeration, abuse, and damage have gone alongside of entertainment, art, and education. Financial investment has increased inordinately; production and distribution have been extended to include exhibition in many locations; controls have been tightened correspondingly. There has been constant vacillation and continual change in production programs. While there have been idealists and enthusiasts and great leaders associated with the motion picture industry, its essential control has remained with interests that have measured success by quick box office returns.

The commercial aspects of public entertainment in a swiftly moving democracy are most difficult of solution. We always seem to have to pass through a turbulent and unsatisfactory period in adapting new inventions into American life. That seems to have been particularly true with the motion picture, which has developed so fast in our very midst that we feel like Lilliputians when we seek to understand, guide, and perhaps regulate its activities. There are certain fundamental commercial abuses such as compulsory block-booking that need to be eliminated before we can even get an honest start on the real question of social values.

Significant facts are revealed by Nelson L. Greene, editor of *Educational Screen*, in a study of the service of evaluating theatrical films which has been carried regularly in that magazine for more than 10 years. Of the 353 films rated "excellent," 45% were box office successes, while of the 1,392 rated "poor," only 8% were money-makers. That the public wanted the best, and that the best made the most money, ought to indicate to every producer the futility of mediocre productions.

Comparison of totals seems even more important. By means of the take-all-or-none system of selling, defended by the producers and distributors, nearly four times as many poor pictures have been forced upon the public as those classified as excellent. Surely there is sound reason to challenge a practice that guarantees a dumping ground for mediocre pictures at the rate of four to one, particularly when eminent producers and directors say quite frankly that they are deliberately produced as "B" and "C" pictures.

When we go or send our children to the movies for entertainment we have a right to ask for good movies, whatever the type—comedy, drama, farce, musical, mystery, satire, western, adventure, travel, animated cartoon—feature or short as the case may be. And good does not imply all super-spectacles; nor production costs of fabulous sums.

There have been some highly commendable films, particularly since 1934, and a good number of quite acceptable quality. There have been too many shoddy, stupid, and commonplace pictures which the movie-going public in most small town and neighborhood theaters has had to accept with the good under the prevailing system of exhibitor contracts. It has been possible to hedge cancellation privileges with enough provisions to make their utilization difficult if not entirely restricted in too many cases.

The elimination of compulsory block-booking will not automatically provide socially desirable pictures at every neighborhood theater. Constant effort and steady support will be needed from all of the community groups and individuals genuinely interested in worth-while movie programs for children and for adults.

THE SUBSTITUTION of *selective* block-booking for *compulsory* block-booking will eliminate what has come to be a stock alibi or signal to call out all of the defenses of the organized industry, and will make each link in the chain from picture producer to theater patron carry his own responsibility for the pictures which make up the average program.

Support of local public opinion is of major importance. Does it need to be assisted by legislation or can good rather than shoddy pictures be assured in some other way? The whole matter, I believe, comes down to the question: Is it possible to have regularly good, average motion picture programs in every community that wants them without legislation to control abuses that both exist and persist? Up to the present time only one answer has been possible: It is not!

We meet here, as often before, the question, will an industry respond to sincere and vital criticism by doing its own surgery, with some loss of blood perhaps, or is the sense of gain so powerful that only outsiders through pressure on legislators can perform the operation? Quibbly and juggling figures can make black look gray or even white on paper, but cannot produce the results desired by the public. Some form of grading pictures as to quality, suitability to juvenile audiences, etc., should be developed by the producers and backed by them as are other products put on national sale. When this is done more definitely than it is now, the exhibitor can know just what type of goods he may purchase or lease and can so inform the public.

It is simply intolerable to allow a condition to continue in the motion pictures similar to that which would exist if a woman went to the market to buy twelve fresh eggs, only to be told, "You may have four good fresh eggs, but you are compelled to buy four half bad and four suspicious or definitely bad eggs to make out the dozen."

Plausibility of exposition can in no way change the basic facts. They will eventually control. Why not hurry up the process?

BOOKS OF THE DAY

Edited By

Elizabeth McCracken

A Good Introduction to the Literature of the Old Testament

THE OLD TESTAMENT: Its Making and Meaning. By H. Wheeler Robinson. Cokesbury Press. Pp. 247. \$2.00.

THIS IS an excellent introduction to the literature of the Old Testament, lucidly written in non-technical language for the ordinary reader. In the preface, Dr. Robinson sets forth his aim, "to state, in the briefest manner possible, the nature of the thirty-nine books which form our English Old Testament, together with their origins and dates, so far as these can be known."

Such information, as the author points out, is the result of a great deal of patient literary analysis, but this analysis "is only a means to an end, that of a better literary, historical, and religious appreciation of the contents of the Old Testament." To this therefore considerable space is devoted.

The first chapter is entitled *The Life Behind the Literature*. Here Dr. Robinson, after treating of the qualities of the Hebrew language and people, gives in outline the history of Israel, of which the literature of the Old Testament is a product, "edited, rearranged, and revised for a specific purpose." Throughout the book this relation of the literature of Israel to its history is repeatedly insisted upon.

The second chapter deals with the oral traditions from which the literature took its beginnings. The literature itself is then critically discussed under five headings, History, Prophecy and Apocalyptic, The Psalms, The Wisdom Literature, and The Law Literature. Dr. Robinson here provides a succinct analysis of the material in each of the books, traces the steps by which the various elements were combined, often over a period of centuries, and shows the influences which occasioned these successive combinations of material.

Throughout, the treatment is admirable. This, of course, is not to say that all of the author's conclusions will command universal assent; unanimity of this kind is, at present at least, impossible of achievement. Furthermore, Dr. Robinson has kept in mind the non-experts for whom he is writing, and has rightly refrained from elaborate discussion of still unsolved critical problems. Nevertheless, one misses any reference to the (possible) Deuteronomic editing of Jeremiah. One would also have welcomed some reference to the dynamic quality of the "holiness" of God in the oracles of Isaiah; some positive appreciation of the way in which the author of Ecclesiastes endeavored to face the facts of life; and some stress upon that element of historical determinism which distinguishes apocalyptic from prophecy.

The final chapter traces the growth of the Canon, and is followed by an appendix containing an analysis of the separate books, more detailed than that provided in the text. There are also two indexes, of subjects and of scriptural references, which will greatly facilitate the use of the book.

The book, once known, cannot but be widely used. It should be read and reread by every parish priest and by all those engaged in teaching in the church school. So studied, it cannot fail to send people to the Old Testament itself. And this is the author's purpose.

CUTHBERT A. SIMPSON.

The Development of Apostolic Preaching

THE APOSTOLIC PREACHING AND ITS DEVELOPMENTS. By C. H. Dodd. Willett, Clark. \$1.50.

THREE generations ago we heard much of "New Testament theology," a term that has long since been discarded. For patient and precise analyses of the various New Testament writings have shown that in any true "theological" sense we must reckon not with a single system but with many, that even the "Pauline theology" is no exact unity but embraces a number of different approaches. This analytic period is now being replaced by a synthetic; if there was not a common "theology" there was at least a common Christianity. St. Paul when he wrote to the

Romans wrote to a church that was not at all "Pauline" and of whose conversion to his own way of thinking he was not confident. And yet he wrote to them as fellow members in Christ, as sharers of a common saving faith. What was this common faith? Or, in other words, what is Christianity? In the first preaching, naturally, the message was Christ-centered and apocalyptically framed. This Dr. Dodd emphasizes as strongly as possible: "It was not an *early* advent that they proclaimed but an *immediate* advent" (p. 45). Unless we understand this, we cannot understand the New Testament at all. And yet the apocalyptic was the frame, not the essence: "The emphasis does not lie there. The main burden of the *kerygma* ('preaching') is that the unprecedented has happened: God has visited and redeemed His people" (pp. 46-47). And unless we understand *this* we cannot understand the New Testament at all. The rest of New Testament development is the shift from the frame to the essence, and Dr. Dodd traces this shift in its main outlines to its final elaboration in the fourth Gospel and its codification in the Apostles' Creed.

The ultimate relation of the primitive preaching to the teaching of Christ Himself is not treated, but on page 15 Dr. Dodd indicates his position: the citation of Psalm 110:2 in Mark 12:36 is genuine.

B. S. E.

The Most Interesting Novel of the Year

THE LATE GEORGE APLEY. By John P. Marquand. Little, Brown. \$2.50.

THIS is the most interesting novel of the year. What Mr. Santayana did in philosophic vein in *The Last Puritan* Mr. Marquand has done in crisper and infinitely more amusing style, presenting in the form of a memoir the life of George Apley (1866-1933), a gentleman of true Bostonese legend. Against a photographic background he has all the marks of his kind, set forth in a collection of family letters. These, mostly either to George from his father or from George to his son John, are the very essence of Boston, ringing with naïve solemnity perpetual changes on the themes, "We are nobility," and "In traveling Boston goes with you"; full everywhere of the subordination of the individual to family and to tradition. They are delicious! Gloriously amusing are those about George's marriage, those that immortalize Uncle Horatio, and those that deal with the shade of Cousin Hattie and her interment. Mr. Marquand never invented these. They bear too plainly the mark of the rubber-band and the scent of the attic; like the famous hats of the French comedian they were not made but kept.

But there is a deeper side. There is one packet of letters that would have been suppressed, had not John insisted on their publication: "My desire is to see father depicted as a human being." They were written to little Irish Mary Monahan, George's one passion and to whose memory he remained faithful. They are given with perfect simplicity and it is only later in George's life that their importance becomes manifest; for despite the perfect crust of Beacon Hill he was never the same again. He reveals this when, as the war breaks out, he observes pensively, "I wish to heaven there had been a war when I was young . . . things might have been quite different." After his father's death John commented, "That was all, but . . . he seemed to step out of the frame of his Sargent portrait. . . I could see that he had been trying all his life to get through the meshes of a net; a net which he could never break and in a sense it was a net of his own making."

John and his sister escaped. When he returned from the war he said to her: "I had forgotten how the old place looked. . . We have to get out of this before it gets us too." And George became resigned to their infidelity to tradition. He who at one time wrote, "I cannot imagine what you see in New York. You face a foreign philosophy down there," was eventually not overwhelmed when John married a New York woman. And still later his sole comment was "I have done my best"—when his daughter married a New York journalist from Lancaster, Pa.

M. P. E.

NEWS OF THE CHURCH

Leaders Plead for End to Spanish War

Two Bishops and Other Churchmen Among Group Seeking Peace Before Exhaustion of Both Sides

NEW YORK—Bishops Lawrence of Western Massachusetts and Parsons of California, the Rev. John Nevin Sayre, chairman of the Fellowship of Reconciliation, and several lay communicants of the Church are among the prominent American citizens who issued an important statement concerning the Spanish situation on July 19th.

Calling attention to the first anniversary of the outbreak of the Spanish war, these educators, clergymen, writers, and others demanded the renewal of efforts to formulate terms of "settlement which would procure for all classes in Spain more than could possibly be secured by peace through exhaustion, and more than could ultimately be retained through victory by force of arms." Among others who signed the statement are Newton D. Baker, Carrie Chapman Catt, Samuel McCrea Cavert, Harry Woodburn Chase, Charles G. Fenwick, Dorothy Canfield Fisher, Harry Emerson Fosdick, Herbert S. Goldstein, Charles Clayton Morrison, William Allan Neilson, Rufus Jones, John A. Ryan, Ralph W. Sockman, Ernest H. Wilkins, Mary E. Woolley. The statement was released by the department of international justice and goodwill of the Federal Council of the Churches of Christ in America.

SIMILAR PRONOUNCEMENT ABROAD

A similar pronouncement is being issued by leaders of public opinion in other nations on the assumption that the Spanish people may be responsive to such an expression of interest on the part of friends throughout the world and that governments can take initiative effectively only when there is an obvious demand from public opinion. Among the signers abroad are Lord Ponsonby, the Bishop of Birmingham, Vera Brittain, George Lansbury.

"Up to the present time," said Roswell P. Barnes of the Federal Council of Churches, "there has been a reluctance on the part of friendly neutral governments to take initiative openly in urging mediation in Spain because of the fear of being rebuffed either by the Loyalists or by the Nationalists. This statement is made in the effort to be helpful through the processes of informal friendly diplomacy."

The full text of the statement follows:

"The Spanish Civil War has now been in progress for a full year. For all who have the peace of the world at heart a more tragic anniversary could hardly be recorded.

"Each side has stated that for them the struggle is one of life and death. That it is

(Continued on page 107)

No German Delegates as World Conference Meets

OXFORD, ENGLAND—Germany was not represented at the second World Conference on Life and Work assembled here on July 12th. News that the German delegates could not attend because they had been deprived of their passports by the Nazi government was received in a telegram from Bishop August Marahrens, president of the Lutheran World League, read at the opening session by the Bishop of Chichester. Although previously known to many of the American delegates, the news came as a surprise to most of the conference members.

In his opening address to the conference, the Archbishop of Canterbury discussed the implication of Hitler's attitude toward the conference and made a strong plea for the development of "a supernatural religion."

The Archbishop asked for special prayers for the German Church leaders. He also expressed regret that the Roman Catholic Church was not represented, stating that "so long as the Church of Rome stands apart there can be no common front by all Christianity." He indicated however that Roman Catholic scholars had contributed generously to the preparatory work.

Library at Wuchang Stages Museum Project; Various Historical Objects Shown

NEW YORK—Boone Library at Wuchang, already a pioneer in developing the public library and library school idea in China, has lately staged a small museum project, pioneering again since the modern educational aspect of popular museums is not yet current in China.

On display were objects ranging from the fossil footprint of a prehistoric beast to a modern vertical file and an electric vacuum cleaner for library use. In between were Yuan porcelains, Sung paintings, Han bricks, a mirror of the Chin dynasty, Mongolian and Tibetan scriptures, and even a bronze tripod and bronze bells of the Shang dynasty, 1500 B. C., and earlier. Among various historical exhibits was the proclamation of General Li ordering the Chinese to discard their queues. Natural history was represented by several exhibits; there were also costumes and Chinese handcrafts. Chinese scrolls and modern posters furnished a background, and modern tools and methods of the library movement were shown.

Richard Delafeld Shipman, an old friend of Boone and a museum expert and enthusiast, returned to China not long ago and has been directing a "museum class" at Hua Chung College. He was responsible for the exhibition, together with a Chinese archaeologist and librarian.

Oxford Conference Attacks Nationalism

Delegates Tackle Problems of Christian Life and Work; Church and State is Subject

OXFORD, ENGLAND—Vigorous attacks upon nationalism and especially the nationalizing of the Christian religion marked the first week of the World Conference on Life and Work. Following the general opening sessions delegates divided into six sections, each of which is considering a particular aspect of the problems of Church, Community, and State.

At the opening session on July 12th, the Archbishop of Canterbury greeted some 800 persons, including 300 delegates, 75 of whom are from the United States. The delegates and guests were welcomed to Oxford by Viscount Halifax, chancellor of the university.

Most of the first day of the conference was devoted to organization. On Tuesday the delegates began the intensive studies that will involve as many as three sessions daily for the fortnight that the conference is in session. Questions under consideration include the following:

How far can the aims of the Church be the same as those of the national community? What coöperation and what conflicts are involved between Church and State? What is the task of the Christian people in the social order? What sort of education ought a child of Christian parents have? At what points must conflict rise between the demands of Church and demands of State in the community? What is the task of the Church in the world of nations, particularly in war-time?

MANY COMMUNIONS REPRESENTED

The significance of this conference, the first of its kind since the one held at Stockholm in 1925, is the broad sector of Christendom that is represented. Delegates are present from Orthodox, Anglican, Old Catholic, and Protestant communions in all parts of the world. The most notable absences are members of the Roman Catholic Church, who are forbidden by the Pope to participate, and delegates from Germany, who have been refused passports by the Nazi government.

Among the principal speakers at the session on July 13th were Prof. A. Runestam of the University of Upsala, Sweden, who reviewed the work of the Stockholm conference; Bishop Oldham of Albany, N. Y., who spoke on the meaning and possibilities of the present conference; Prof. Henry P. Van Dusen of New York, whose topic was the modern approach to the conference; and Prof. Reinhold Niebuhr of New York, who spoke on the Church and secular culture.

(Continued on page 107)

Priest-Explorer to Be Pageant Subject

West Missouri Diocesan is Author of Drama to be Given Observing Marquette Tercentenary

LUDINGTON, MICH.—Amid a spirit of dignified pageantry, thousands of persons from all parts of the United States will honor the memory of Pere Jacques Marquette, the noted priest and explorer, at Ludington, August 5th to 8th.

The third annual Pere Marquette memorial pageant will be presented on those dates at Ludington where Pere Marquette died May 18, 1675. In commemoration of the 300th anniversary of the priest's birth at Laon, France, which is being celebrated this year, the pageant has been entirely revised and rewritten, portraying to a larger extent scenes from his boyhood and youth at Laon.

The narrative, a biography of rare beauty, was written by Bishop Spencer of West Missouri. Bishop Spencer is also pageant narrator, his beautiful voice adding greatly to the impressiveness of the performance. A keen student of the life of Marquette, he has been a summer visitor at Ludington for 30 years, and has always taken an active interest in the local Marquette history.

MISSIONARY TO INDIANS

Although Pere Marquette was a missionary of the Roman Catholic faith, adherents of all religious communions commemorate his work as priest and explorer, for in preaching the Gospel he was among the very first in this country to show to the Indians of the Great Lakes region the paths through the wilderness of savagery leading to Christianity and civilization, and in his exploration of the Mississippi river he added knowledge of the great river to the maps of the 17th century.

Bishop Spencer is a member of the sponsoring committee of the pageant. Other notable figures on this committee include Gov. Frank M. Murphy of Michigan, the Rev. Raphael C. McCarthy, president of Marquette University at Milwaukee, the only institution of higher education in the world named for Pere Marquette; Joseph-Ernest Gregoire, mayor of Quebec, the city at which Marquette landed on his arrival from France in 1666; H. Lester Smith, Methodist Episcopal Bishop of the Cincinnati area; James O'Donnell Bennett, prominent Chicago newspaperman and originator of Marquette University's plan to erect a shrine on its patron's death-site; Dr. E. M. Clark of Big Rapids, Mich., president of Michigan Historical commission; Prof. Thomas E. Oliver of the romance language department of University of Illinois; and Prof. W. B. Hinsdale, curator of anthropology at University of Michigan.

The rôle of Pere Marquette, in the pageant, is enacted by Eugene Christman, Mason county prosecuting attorney and alumnus of Marquette University, Jesuit school named for the famous missionary.



PAGEANT AUTHOR AND NARRATOR

Bishop Spencer of West Missouri is the moving spirit in the annual Marquette pageant held at Ludington, Mich., which this year celebrates the 300th anniversary of Pere Marquette's birth.

Perfect Attendance Record at Church School for 20 Years Held by 21-Year-Old

WASHINGTON—Out of his 21 years of life, Howard Cheeny, of St. Paul's Church, Rock Creek, the Rev. Dr. F. J. Bohanan, rector, has achieved 20 years of perfect attendance in Sunday school. This is believed to be a record in the diocese if not in the whole Church. At the recent closing session of the Rock Creek parish Sunday school, Mr. Cheeny was specially honored for this remarkable record of un-failing regularity.

BEGAN AT AGE OF ONE

When he was 1 year old his attendance upon Sunday school began, when his mother took him, as an infant-in-arms, to the Park Road Christian Church, where he attended two full years without missing a session. At the age of 3 he enrolled in Rock Creek Sunday school, his parents having moved into this parish.

Since that time he has attended every session of the church school. With 18 years of perfect attendance here and two years' perfect attendance in another school, Mr. Cheeny has piled up, in 20 years of his 21, the amazing record of a score of years without missing a Sunday school session. There are records showing a longer attendance upon Sunday school, but it is doubtful if there is of record such a remarkable attendance crammed into 21 years.

In this school of about 500 pupils, in a community of rapidly changing population, 29 children have had a three-year perfect record—not a few a 10-year record, some a 15-year record, and one an 18-year record.

Interest is High as UTO Deadline Nears

300% Increase Over Last Year may be Made by Idaho; Southern Ohio Treasurer Compares Records

NEW YORK—Interest in the United Thank Offering runs high as the time approaches for its presentation in Cincinnati next October and only one more semi-annual collection remains.

From Idaho comes word that the triennial offering there may be 300% greater than that of the last triennium. In Southern Ohio the United Thank Offering treasurer, Mrs. Roger K. Rogan, has been comparing previous records in that diocese with recent returns:

"In looking back over the records that I have which go back to 1931, it is interesting to see the steady growth of the United Thank Offering in the newer and smaller places, the year-after-year dependability of some of the older parishes, and, recently, the amazing records that some parishes have made—notably those along the Ohio river through, and in spite of, their great distress in the spring.

"I hope the representatives of the churches in Gallipolis, Ironton, Marietta, Martin's Ferry, Pomeroy, and Portsmouth will forgive me for mentioning them but I feel that the other women of the Church should know how magnificently these places have carried on in the face of repeated disasters.

"St. Peter's, Gallipolis, St. Paul's Martin's Ferry, Christ Church, Ironton, and All Saints', Portsmouth, had last spring the largest offerings and largest number giving of which I have any record. St. Luke's, Marietta, came within a few cents of her largest offering (which was made last fall) and had more givers than ever before. Grace Church, Pomeroy, though not quite touching her largest offering (that of last fall, which was three times as large as any previous one) still had more givers than ever before.

"Besides these records we have three parishes that have every woman contributing to the United Thank Offering: Holy Trinity, Oxford, St. Matthew's Mission, Bond Hill, and Grace Church, College Hill.

"Also, the offering this spring, as against any other single offering back in 1931, stands unchallenged both as to amount given and members giving in all three convocations."

Parish Crippled by Flood Calls Rector for Joint Administration

JEFFERSONVILLE, IND.—St. Paul's Church, Jeffersonville, was one of the most seriously damaged Church properties in the recent flood. The contributions for rehabilitation are far below the cost of restoration and the people have suffered large personal losses.

At a meeting of the wardens and vestrymen a call was extended to the Rev. A. P. Bissell, rector of St. Paul's Church, New Albany, to the Jeffersonville rectorship, effective June 1st.

The Rev. Mr. Bissell having accepted, the two parishes, five miles apart, will be jointly administered.

Wellesley Conference Members Number 335

Representatives from China, Cuba, and Hawaii Attend Church Work Meetings and Courses

WELLESLEY, MASS.—The conference for Church work, held at Wellesley College from June 28th to July 9th, numbered 335 members, exclusive of visitors, an increase over last year's attendance of 111. Thirty-three dioceses and missionary districts, including China, Cuba, and Honolulu, were represented. Among the visitors were Bishop Sherrill of Massachusetts, Bishop Brewster of Connecticut, Bishop Rhinelander, Bishop Washburn of Newark, and Bishop Budlong of Connecticut.

MANY COURSES GIVEN

Courses on religion and history were given by the Rev. Dr. Burton Scott Easton, Bishop Washburn, the Rev. Dr. Cuthbert A. Simpson, the Rev. Theodore P. Ferris, Bishop Keeler, Coadjutor of Minnesota, director of the conference, and the Rev. Otis R. Rice.

The school of Church music had double the attendance of last year. Courses were offered by Frederick Johnson, Everett Titcomb, and Edward B. Gammons.

Illness prevented the Rev. Phillips E. Osgood, dean of the drama department, from being present, and the services of Harold F. Lindergreen, art director of the Vesper George school of art, were secured. Two plays, produced by Mrs. Laurence F. Piper, assisted by members of the conference, were given in the Wellesley College Chapel.

DR. NASH ABSENT

The school of Christian ethics was also without its dean, the Rev. Dr. Norman B. Nash, who is in England. On the faculty in this department were the Rev. James Myers, Miss Emily G. Balch, and the Rev. L. Bradford Young.

At an evening meeting held jointly with the New England Institute of International Relations, which was holding a conference at Wellesley at the same time, the Rev. Dr. Nelson E. P. Liu of Ichang, China, spoke on The Contribution of Christian Missions in China. Among the conference members were many missionaries. For them there was special interest in the courses on missions and Church extension, given by Dr. Liu, on The Chinese Ideal of Harmony, and by the Rev. Howard M. Lowell, on The Moslem World.

Washington Cathedral Memorial

FRANKFORD, PA.—A new stained glass window has been installed in the north transept of the Washington Cathedral on Mount St. Alban, another work of art added to those finding permanent placement in the nation's capital. It was the gift of Emily Kingsbury Rowland as a memorial to her husband, the late Harvey Rowland, Jr.

Deaf Children to Benefit by Efforts of Missionary

PITTSBURGH—The Rev. Warren M. Smaltz, missionary to the deaf in the four dioceses of the state including Pittsburgh, was instrumental in securing the passage of four important bills through the state legislature which will greatly help the work among the deaf of the state. These bills provided for the care of deaf children of pre-school age, the care and training of deaf children of school age who are physically or mentally handicapped, the annual inspection with audiometers of all children in the public schools of the state, and medical care for their ear ailments when necessary.

Plan to Enlarge Trust Fund for N. J. Missions

"Special Trust Fund" Has Aided
20 Places Through Loans

TRENTON, N. J.—At a recent meeting of the New Jersey diocesan board of missions, the Ven. R. B. Shepherd, Archdeacon emeritus of the diocese and treasurer of the board, made public the details of an unusual fund which had been administered by him privately for nine years.

This has been known as the "special trust fund" and originated in an anonymous gift from a generous friend of the missionary cause in the diocese totaling \$5,500 for the purpose of aiding the mission work of the diocese through loans for building or other advanced projects.

The interest paid by the borrowers was put back into the fund, and it has now increased by \$1,692.92.

Over 20 places have been assisted in this way, and it has proved a most valuable means of advancing the cause of missions in many different quarters.

It is hoped that this generous initiative gift may be the foundation of a larger and permanent fund which may be increased by gifts and legacies of those interested.

Historic Massachusetts Parish to Celebrate 175th Anniversary

GREAT BARRINGTON, MASS.—St. James' parish is making plans to celebrate its 175th anniversary during the summer. Organization of the parish, the oldest in the diocese, was accomplished by the Rev. Thomas Davies, a great uncle of the present Bishop Davies. The original structure of St. James' Church was opened for worship on Christmas Day, 1764. The present edifice was built in 1857.

Among the events to take place at the celebration are a service of thanksgiving on St. James' Day, by Bishop W. Appleton Lawrence, an open-air gathering on the site of the original church, a reception, and homecoming day, with corporate and memorial Communion. There will also be a pageant, exhibition of treasures, vestments, and records. The Rev. Edward C. M. Towner is the present rector of St. James' Church.

Budget Committee Members Appointed

Bishop Maxon Will Again Head Group; to Consider Whole Question of Missionary Finances

NEW YORK—Clerical and lay members of the House of Deputies have been appointed to the important Committee on Budget and Program by the Rev. Dr. ZeBarney Phillips, president, of the lower house, according to an announcement by the Publicity Department this week.

Members from the House of Bishops were appointed two years ago by the Presiding Bishop, but the appointment of deputies had to await the elections by the various diocesan conventions. The committee is again under the chairmanship of Bishop Maxon of Tennessee, who also served in that capacity at the 1934 General Convention.

TO CONSIDER COUNCIL REPORT

The Joint Committee on Budget and Program is one of the most important committees of General Convention. To it is committed that portion of the report of National Council which contains recommendations for the missionary budget during the coming triennium together with suggested methods of raising funds. The Budget Committee, which makes its own independent study of the financial condition of the Church, then recommends to both houses of General Convention either the approval or the modification of the proposals of the National Council.

Final action in regard to the Budget is taken by General Convention, which thereupon commits the carrying out of its actions during the triennium to National Council.

LIST OF MEMBERS

Membership of the Budget and Program Committee, which is to consist of five bishops, five presbyters, and ten laymen, is as follows:

Bishops Maxon of Tennessee (chairman), Ward of Erie, Davis of Western New York, Hobson of Southern Ohio, and Washburn of Newark.

Presbyters: The Rev. Drs. F. J. Bohanan of Washington, D. C., Frank H. Nelson of Cincinnati, Arthur R. McKinstry of San Antonio, Tex., George A. Wieland of Seattle, Wash., and the Very Rev. E. B. Woodruff of Sioux Falls, S. D.

Laymen: Dr. William J. Battle, Austin, Tex.; Algernon Blair, Montgomery, Ala.; Clifford P. Morehouse, Milwaukee, Wis.; Hon. C. P. Overfield, Salt Lake City, Utah; Dr. Raymond F. Barnes, Brooklyn, N. Y.; Hon. Blaine B. Coles, Portland, Ore.; Dr. Frank W. Moore, Auburn, N. Y.; Bradford B. Locke, Princeton, N. J.; Sydney Garth Gray, Sanford, Fla.

Judge Origen S. Seymour of Litchfield, Conn., was also appointed but has declined.

The vacancy will be filled by appointment by Dr. Phillips.

Philadelphia Crime Conditions Deplored

Local Law Enforcement Officials Charged with Laxity in Report of Commission

PHILADELPHIA (NCJC)—A scathing arraignment of local law enforcement officials, charging them with laxity, was made public here this month in a report of Mayor S. David Wilson's crime commission, composed of five clergymen. The commission was appointed last winter during the visit of the National Preaching Mission.

The commission's report urged the tightening of state laws covering parole, probation, and the judiciary; amendment of the Magistrate's Act of 1937 to abolish the power of removal or appointment of the chief magistrate by the Governor without cause; appointment of a permanent non-political crime commission; fingerprinting of all police officials; a rule against political committeemen serving as enforcement officials; the creation of a central coordinating council of citizens' committees to watch crime conditions in their respective neighborhoods.

The report is signed by Rabbi Louis Wolsey, rabbi of Temple Shalom, chairman; the Rev. Messrs. A. E. A. Palmquist, executive secretary of the Philadelphia Federation of Churches, Daniel A. Poling, Ross H. Stover, and D. W. Henry.

31 Members of Japanese Diet Connected With Christianity

TOKYO—Thirty-one members out of the 466 in the recently elected diet are either aggressive Christians or have a Christian background and Christian connections in their families. The list includes a number of nationally known figures. Several are leading Churchmen of the various communions, while others in the group, though not practicing Churchmen, are out-and-out Christian in their life, attitude, and political principles.

With only about 350,000 Christians in a population of 70,000,000 in Japan proper, this is rather a remarkable showing and indicates how deeply Christianity has rooted itself in the nation's life.

26 Boys at Acolytes' Retreat

NIAGARA FALLS, N. Y.—Two retreats for 26 crucifers and acolytes were conducted at DeVeaux School, Niagara Falls, during the week of June 20th, by the Very Rev. S. Whitney Hale, Dean of St. Paul's Cathedral, Buffalo. Dean Hale was assisted by the Rev. Frank Patterson of Warsaw and by the Rev. William S. Hudson, chaplain of DeVeaux School. Nine younger boys attended the first retreat; 17 boys above the age of 15 attended the second. The retreats were made possible by the generosity of William C. Baird, a member of St. Paul's Cathedral.

Publicity of Missionary Buys Forward Literature, Supports Other Projects

PIESTONE, MINN.—An alert Minnesota missionary has figured out a way more effectively to publicize his work, and to make the publicity method not only pay for itself, but also give him funds for the purchase of Forward Movement literature and other necessities.

The Rev. George B. Gilbert, Jr., dean of the Marshall deanery, publishes a monthly mimeographed magazine, the *Rural Missionary*, that goes into all the Episcopal Church homes in his territory which covers nearly 6,000 square miles.

He has a printer print the advertisements and cuts on enough paper for a year's supply. He has his own mimeograph machine and does the rest of the work himself each month, sending out about 200 copies of each issue.

A net profit of about \$100 is realized on the magazine, through the advertisements. This enables him to spend about \$35 for Forward Movement booklets, and other needed material.

Former Australian Bishop, Later Assistant in England, Dies

LONDON—The Rt. Rev. Philip Charles Thurlow Crick, Assistant Bishop of Derby and former Bishop of Rockhamton, Australia, died in Chichester on July 15th at the age of 54.

Bishop Crick, who was dean of Clare College, Cambridge, from 1908 to 1921, served as a chaplain in France during the last three years of the World War. He was Bishop of Ballarat from 1927 to 1935. His marriage to Marion Jellicorse took place in 1930.

He is survived by his widow and one daughter.

Church Worker Resigns

CHICAGO—After nine years of effective work on behalf of Chicago's less fortunate on the southwest side, Mrs. Helen W. Fowler has resigned her position as director of girls' work at the House of Happiness to accept a position in St. Louis.

Miss Ruth Hamilton, director of young people's work at Chase House, another Church settlement, has been appointed to fill the vacancy. Miss Hamilton is a graduate of the University of Minnesota and has been connected with Northwestern University settlement, St. Mary's Home, and the visiting nurses' association of Chicago.

Flood Damage Repaired

LOUISVILLE, KY.—Due to flood conditions the Church of the Redeemer has been undergoing extensive repairs and will soon be as good as new. Eight feet of water over all parts of it made much work necessary. The rectory, which had 41 inches of water, was remodeled some weeks ago. The Rev. W. F. Rennenberg, rector, has been holding services for some time in St. Peter's Church, Portland.

Hawaiian Sisters Receive Property

Community of Transfiguration to Maintain Convent and Rest House Through Anonymous Gift

HONOLULU, T. H.—Through the gift of an anonymous friend, the Community of the Transfiguration has acquired a large piece of property with two houses in Kaimuki, a suburb of Honolulu, which will enable the Sisters to maintain a convent and rest house to be called St. Michael's-on-the-Mount.

WILL WELCOME TESTS OF VOCATION

Heretofore the Honolulu branch of the Community from the Mother House in Glendale, Ohio, has confined its works to the supervision of St. Andrew's Priory School for Girls, hospital visits, and occasional trips by one sister to the island of Molokai for the instruction of catechumens. With new facilities the Superior, Sister Clara Elizabeth, announces that the community will welcome young women from Hawaii or the mainland, who feel called to devote their lives to the service of God under the vows of religion, for the testing of their vocation. The rest house has been established for women and girls in poor health or otherwise needing spiritual and physical refreshment. In presenting the property, the donor wrote:

"A friend of the Community of the Transfiguration presents the property in gratitude to God for the blessings brought to the Church and the world by the religious life. It is given for two purposes: first, for the development of the life of the Community of the Transfiguration and the hope that vocations may be given to the women of the Hawaiian Islands; second, for a work of ministry by the sisters to the souls and bodies of those in need of rest and refreshment in a spiritual atmosphere. The donor believes the religious life is a rich and precious heritage of the Catholic Church. Understanding of and sympathy with the life of the religious orders for men and women in the Anglican branch of the Church can lead to incalculable blessings to the life of individuals, parishes, and cities where these devoted souls live and labor. May this small beginning lead to lengthening of the cords and strengthening of the stakes of the Community of the Transfiguration in Hawaii."

Missouri Church Marks Centennial

PALMYRA, Mo.—An historical pageant in 14 episodes brought the celebration of the centennial of St. Paul's Church here. The Rev. A. E. Woodward, rector, to a close recently after two days of festivities. Bishop Scarlett of Missouri preached and confirmed a class at a service on the morning of the 27th, and in the evening the Rev. Dr. Karl Morgan Block preached at a service attended by many members of other local churches, which canceled their evening services for the purpose. Former members of the parish came from as far away as Chicago and Minneapolis to attend the celebration.

Leaders Comment on New Marriage Canon

Bishop Spencer Sees Return to Authority of Bishops; Other West Missouri Clergy Comment

KANSAS CITY, Mo.—Leaders in the diocese of West Missouri, interviewed in regard to the proposed change in the marriage canon of the Church, expressed the following views:

Bishop Robert Nelson Spencer: "The proposal of the Commission on Marriage and Divorce is a return to the authority vested in bishops from the beginning of the Church. For the guidance of bishops, canons have existed and do exist. I should think that the proposed added section to the canon would not change it materially. It would, however, free the bishops from certain procedure which they have had to follow to exercise Christian charity in the perplexed business of human marriage. In my opinion, recent radical utterances from both conservatives and liberals are as far from the spirit of Christ as the East is from the West."

The Very Rev. Claude W. Sprouse, Dean of Grace and Holy Trinity Cathedral: "I hope to go to the General Convention with as nearly an open mind as possible upon some of the great issues which will be presented the Convention for action. Naturally, one already has some very deep convictions about principles underlying these issues. In regard to the proposed changes in the marriage canon, I can only say that my conviction is I should be sorry to see our Church relax the canon in any way which would be in the nature of abandoning the basic position of the Church as to the remarriage of divorced people."

The Rev. Edwin W. Merrill, priest of St. Mary's Church, Kansas City: "I have made an unbiased study of the marriage question, and though I am an Anglo-Catholic, I am forced to these two conclusions:

"(1) We can never arrive at any intelligent solution of the matter until the Episcopal Church sets forth a definition of marriage incapable of being misunderstood. At present it is not clear whether two single people, of whatsoever sort, married by any legal process, thereby form an indissoluble union. If so, the Episcopal Church is diverging widely from the practice of the Catholic Church in the last 2,000 years and setting up a doctrine of marriage of its own; for the Catholic Church always has had to consider who are proper subjects for matrimony and what process constituted marriage, as the Church understands it. In the last analysis, as it were, each case has had to be judged on its own merits.

"(2) It seems to me, therefore, that not purposely, but in effect, the conservatives are supporting a doctrine of marriage peculiarly Anglican and the liberals are supporting the practice of the Church for the last 2,000 years. In the last analysis, also, decisions in matters of marriage have always been up to the bishop; and it seems to me that if we believe at all in the grace of Orders, we cannot take that right of godly judgment away from them.

"In view of these considerations, I feel that the editor of THE LIVING CHURCH should apologize to the Commission and to Bishop Page for intimating that they have been guilty of some sort of a betrayal of the Church."

Bishop Tucker Calls for Defeat of Amendment

RICHMOND, VA.—Bishop Tucker of Virginia, in a signed editorial in the *Southern Churchman*, of which he is president, calls for the overwhelming defeat of the proposal of the Commission on Marriage and Divorce to give bishops unlimited power to authorize remarriage of divorced persons. He says in part:

"This proposal seems to me to be contrary to what has always been regarded as our Lord's teaching and what from the beginning has been regarded as the Christian ideal of marriage. . . .

"There has been great dissatisfaction with the present canon. First, on the part of those who feel that the canonical provision regarding the procedure to be followed by the innocent party is such that in many cases an injustice is done. However, the new proposal is much more than an attempt to do away with these grounds of dissatisfaction. It would seem to destroy the very principle upon which the present canon is based.

"I hope, therefore, that if it is presented to the General Convention for consideration that it will be overwhelmingly defeated."

Advertising Appropriation of Church Increased 300% in Year

LOS ANGELES (NCJC)—Newspaper advertising has been a sound investment rather than an expense, in the opinion of the Rev. James W. Fifield, Jr., pastor of the First Congregational Church of Los Angeles, who has just announced that during the past year he increased the advertising appropriation for his church 300%.

PASTOR COMMENTS

In commenting on the matter of church advertising in newspapers, Dr. Fifield said, "The first important thing in connection with a church is the development of a worthy program. After working out such a program the next step is to get people talking about it." The response to his advertising has gratified the pastor beyond his expectations, and he attributes the satisfactory status of the church at the close of its fiscal year, May 1st, in no small measure to the church advertising.

The advertising has covered a wide range, including church programs, weekly papers, magazines, and even full pages in the daily metropolitan press.



NATIONAL EPISCOPAL CONFERENCE FOR RURAL CHURCH WORKERS
Some of those who attended this and the Rural Work Leadership Conference at the University of Wisconsin, Madison, Wis.

Bishops Consecrated for Island Dioceses

Three Vow Obedience to Primate of West Indies; Dean Underhill's Successor Named

LONDON—On the feast of St. Peter, the Archbishop of Canterbury, in St. Paul's Cathedral, consecrated three new bishops for the province of the West Indies, the Very Rev. G. S. Hand, as Bishop of Antigua, the Rev. A. J. Knight, as Bishop of Guiana, and the Rev. E. W. Sara, of Truro Cathedral, as Assistant Bishop in Jamaica. The Archbishop of the West Indies was present, and it was to him that the three new bishops took the oath of canonical obedience.

NEW DEAN OF ROCHESTER

The announcement on June 30th of the successor to Dr. Underhill (soon to be consecrated Bishop of Bath and Wells) in the deanery of Rochester was the latest of a series of important changes in the personnel of the Church that have occurred during the past fortnight. The new Dean of Rochester is to be the Rt. Rev. Ernest Morell Blackie, translated from the Suffragan Bishopric of Grantham to be the first Suffragan Bishop of Grimsby in 1935. In going to Rochester he will return to the scene of one of his first appointments, that of Minor Canon of Rochester.

It was recently announced that the Rev. W. L. Anderson, vicar of St. John the Evangelist, Meads, Eastbourne, had been appointed Bishop Suffragan in succession to Dr. Woods, who had been translated to the see of Lichfield.

Largest Triennial Contribution

NEW YORK—The largest triennial contribution ever sent from the diocese of Massachusetts for the Birthday Thank Offering, \$1,063.65, has been received by the National Council treasurer. The triennial presentation of this offering will take place at General Convention at Cincinnati in October.

As previously announced, the offering for this triennium is designated for a children's ward in the new St. Luke's Hospital in Shanghai.

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Admiral Byrd Honored for Science and Peace Effort

GRAND RAPIDS, MICH. (NCJC)—More than 5,000 delegates attending the International Christian Endeavor Convention here saw Dr. Daniel A. Poling, president of Christian Endeavor, award Admiral Richard E. Byrd, a Churchman, the international youth's distinguished service citation. The ceremony was broadcast over the NBC blue network.

READS LETTER FROM PRESIDENT

In presenting the citation, Dr. Poling praised Admiral Byrd not only for his scientific achievements, but especially for turning his attention to the problem of world peace. Dr. Poling also read a letter from President Roosevelt commending Christian Endeavor for thus honoring Admiral Byrd.

Addressing the convention on the subject of World Peace, Admiral Byrd prophesied that democracies would pass from the earth unless citizens took more interest in the affairs of their governments. "The lazy man's government," said the Admiral, "is the dictatorship, which, at the cost of liberty, relieves the citizen of the necessity of thinking for himself."

221 Attend Cranbrook Summer

Conference at Detroit, Mich.

DETROIT—One of the most successful summer conferences ever held in the diocese of Michigan took place at Cranbrook School from June 27th to July 3d. The conference was the largest since the removal from Hillsdale to Cranbrook, 208 full-time members and 13 non-residents attending.

Bishop Creighton, Coadjutor of the diocese, took charge of the sunset services, held in the beautiful Greek theater on the estate of George G. Booth, through whose generosity the Cranbrook Foundation became a reality.

A group of leaders, including the Rev. Messrs. Herman R. Page of Dayton, Ohio, and R. E. Charles, now of Ithaca, N. Y., and in 1936 the chairman of the conference, presented 11 courses. The Rev. Dr. Grafton Burke and Mrs. Burke, of Fort Yukon, Alaska, also lectured.

About 60 parishes and missions, or nearly half the number in the diocese, were represented at the conference.

Kentucky Church Consecrated

HARLAN, KY.—On July 11th Bishop Abbott of Lexington officiated at the consecration of Christ Church, the only stone church in the city. The cornerstone was laid in September, 1930, and the building was completed the following year. The debt of \$5,000 was liquidated by members of the mission.

Bishop Abbott's birthday coincided with the consecration day, and 100 persons attended the dinner at which he was honored. The Rev. Richard C. Patton is resident priest in charge of Christ Church.

To Study Problems of Harlem Negroes

Gov. Lehman Appoints Clergymen
and Others to Investigate and
Submit Report in 1938

ALBANY, N. Y. (NCJC)—A Roman Catholic pastor and an Anglican rector, both familiar with the problems of New York's urban Negro population, are among the three men appointed by Gov. Herbert H. Lehman to serve with senators, assemblymen, and others, on a temporary commission set up by the legislature to investigate the economic, cultural, health, and living conditions of city dwellers of the Colored race, and to submit a report, with recommendations, on March 1, 1938.

The clergymen named by Governor Lehman are: the Rev. Michael F. Mulvoy, pastor of St. Mark the Evangelist Church (for Colored people), conducted by the Holy Ghost Fathers, on West 138th street, New York City, and the Rev. John H. Johnson, rector of St. Martin's Church, New York City. Golden B. Darby, Syracuse, executive secretary of the Dunbar Association, is the other appointee of the governor.

Under provisions of the bill sponsored by Assemblyman Herbert Brownell, Jr., Manhattan Republican, the temporary president of the senate appointed three senators and two other persons to the commission, and the speaker of the assembly named three assemblymen and two other persons.

The measure, carrying an appropriation of \$30,000, stipulated that two members of the commission must be Negroes. Assemblyman William T. Andrews and Robert W. Justice, both Colored and representatives of Harlem districts, were named to the commission, along with a former assemblyman from one of the districts.

Clergymen, social workers, and civic leaders, in and out of Harlem, have long urged that something be done to alleviate the conditions under which New York's Negro urban population live.

Mountain Missionary Retires

ROANOKE, VA.—July 1st was an eventful day in the life of the mission of St. Peter's in the Mountains, near Callaway in Franklin county, about 35 miles from Roanoke. On this day the resignation of Miss Caryetta Davis as missionary in charge became effective, Miss Mary Louise Wood succeeded her, and Miss Alberta Booth became assistant to Miss Wood.

Miss Davis has had charge of the work here since May 1, 1907, and in these 30 years has carried on effectively the various religious, educational, and social service activities that constitute the life of a mission in the mountains. On hearing the announcement of her resignation at its annual session in May, the Southwestern Virginia diocesan council adopted a resolution of appreciation for her long service.

Oxford Conference Attacks Nationalism

Continued from page 101

Professor Runestam described as the most urgent need today "a new dynamic supernatural Christianity," adding that this was the only way to meet the efforts of totalitarian states to bring the Churches under the authority of secular government. The tendency to dictatorship, he said, was not due to Mussolini, Hitler, or Stalin, but to a new and strong impulse to submission which is apparent in all parts of the world.

BISHOP OLDHAM SCORES REARMAMENT

World rearmament and the development of "material and spiritual decay due to loss of hope and a deepening sense of the aimlessness of life" were described by Bishop Oldham as the "twin evils of civilization." He added: "What we have developed is not merely a doctrine, but the essence of life itself, and if we face this truth it must lead to fundamental changes in our conception of the Church and the ministry."

Bishop Oldham urged as a primary activity "education to remove emotional biases," in which laymen would play an important part. He said the Church now worked among "a society of men and women who have had their eyes opened to a new conception of life that dominates alike their thinking and their lives."

Dr. Niebuhr vigorously arraigning both Catholic and Protestant Churches for the widespread abandonment of Christian teaching, challenged the Church to meet the modern thinkers on their own ground of reason and to reestablish a basis for guiding the conscience of man. "Some of the most profound insights into religion," he said, "have come when men no longer had a reason for believing in themselves." Dr. Van Dusen told delegates that the conference was being watched in America "with eager expectancy" and said that American Christians "expect and hope to cooperate in clear, concise, and commanding results."

PRIVATE SESSIONS HELD

On July 14th the principal speakers were the Rev. Justin Wroe Nixon of Rochester, N. Y.; Dr. W. P. Merrill and John Foster Dallas of New York, the Archbishop of York, Viscount Cecil of Chelwood, Dr. Otto Pieper, prominent German exile, T. Z. Koo of China, Professors Stefan Zankov of the University of Sofia, Bulgaria, and Dr. Visser t'Hooft of Holland. Most of the work of the conference, however, on this and the following days was done in private sessions, leading toward formulation of reports.

A notable feature on July 15th was an attack by Dr. Emil Brunner, noted professor of theology at the University of Zurich, on the idea of a national Church as proposed in Nazi Germany. "That which is distinctively Christian," he said, "cannot be expressed in systems and programs. Therefore, it cannot be expressed in orders and institutions, but only in personal categories. . . . The Christian Church has no right to try to lay down a social program because it is not her business to try to establish any kind of system."

Dr. William Adams Brown Honored by Oxford Degree

OXFORD, ENGLAND—Oxford University officially recognized the distinguished character of the World Conference on Life and Work, meeting here, by conferring honorary degrees of Doctor of Divinity upon five of the delegates. One American, Dr. William Adams Brown, retired professor of Union Theological Seminary and an honorary canon of Washington Cathedral, was so honored, the other four being European delegates. Dr. Brown represents the Presbyterian Church in the U. S. A. and has been one of the most active leaders in the preparatory work of this conference.

Kentucky Boys' Camp Completes 12th Annual Season, 65 Attend

LOUISVILLE, Ky.—Camp Woodcock, the diocesan camp for boys, has just completed its 12th annual season. In the past years its influence has been invaluable in training older boys for leadership in the work of the Church besides giving many their only opportunity for a healthful outing. John D. Alexander again served as director, assisted by H. Sheppard Musson, Jr., a candidate for orders. The Rev. Robert C. Board was chaplain.

A feature of the camp this year was the presence of laymen who conducted half hour conferences each morning. The local clergy also conducted conferences, and examinations were held at the close of the 10-day period. Sixty-five men were in attendance, and on Sunday many writers attended the vesper services in the open air chapel at which Bishop Clingman was the preacher.

Leaders Plead for End to Spanish War

Continued from page 101

the latter is certain; the Cardinal-Archbishop of Toledo has estimated that the war, before it is concluded, will have cost a million casualties.

"The memory of two wars is recent with us. That in the Chaco was ended by exhaustion; that in Abyssinia by conquest. It is, indeed, a melancholy reflection, almost a counsel of despair, to suppose that there are no alternatives beside these.

"Nor can we be content with a measure of non-intervention designed simply to localize the conflict. Much more would be necessary to prevent conflagration if, say, a country in a more delicate international position became the scene of such an outbreak. To save civilization a more vigorous moral effort in making peace is required of all of us. It is in order to stir neutral leaders to that end that we make this appeal. Preoccupied as they are with immediate difficulties, we beg them not to forget the larger issues of peace.

"We earnestly hope that the early months of the second year of war will see a renewed and steadily maintained effort by neutral groups or governments or parties to formulate terms of settlement which would secure for all classes in Spain more than could possibly be secured by peace through exhaustion, and more than could ultimately be retained through victory by force of arms."

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By Rev. M. B. Stewart, D.D.

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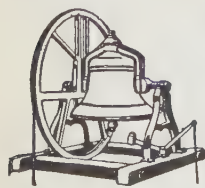
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ARTHUR W. H. EATON, PRIEST

BOSTON—The Rev. Arthur Wentworth Hamilton Eaton, D.C.L., a retired clergyman, died at his home here on July 11th. He was in his 88th year. He was born in Kentville, Nova Scotia, the son of William Eaton and Anna A. W. Hamilton Eaton.

The Rev. Mr. Eaton received his Bachelor of Arts degree at Harvard in 1880. He was educated privately in theology, and later attended Dalhousie University at Halifax, Nova Scotia, where he received the degree of Master of Arts in 1904. He attended the University of King's College, Windsor, Nova Scotia, where he received his degree of Doctor of Canon Law in 1905. He became a fellow of the Royal Society of Canada in 1913. He was ordained deacon in 1884 by Bishop Knickerbocker, and priest in 1885 by Bishop H. C. Potter. He served as minister in charge of the Parish of the Redeemer, Chestnut Hill. He was on the staff of the Church of the Advent, Boston, during the years 1922 to 1929, and engaged in voluntary hospital and philanthropic work.

Dr. Eaton was the author of many books on history and poetry.

Funeral service was held at St. Paul's Cathedral, with Bishop Sherrill and Dean Sturges conducting, after which cremation followed, when the remains were taken to Kentville, Nova Scotia, and interred at "The Oakes" cemetery. Dr. Eaton was unmarried. His nearest relative is his first cousin, John N. Eaton of this city.

HENRY MACBETH, PRIEST

BETHEL, CONN.—After a short illness of pneumonia, the Rev. Henry Macbeth, rector emeritus of St. Paul's Church, Tivoli, N. Y., died on June 16th at his home, at the age of 78 years. He was born in Madden, County Armaugh, Ireland, the son of Robert and Mary Haffey Macbeth.

He received his Bachelor of Arts degree from Hobart College in 1881; and his Master of Arts degree in 1884, in which year he was graduated from Berkeley Divinity School. Ordained deacon in 1884 by Bishop Littlejohn, he was advanced to the priesthood in 1885 by Bishop Doane. The death of his first wife, Marie Kate Young, to whom he was married in 1885, occurred several years ago. His marriage to Adelaide M. Mansfield took place in 1917.

The Rev. Mr. Macbeth served as assistant at St. John's Church, Troy, N. Y., in 1884 and 1885; as rector of Trinity Church, Oxford, Philadelphia, during the years 1885 to 1891; as assistant at Trinity Church, New Haven, from 1892 to 1896; as rector of St. Paul's Church, Windham, and was in charge of St. Paul's Church, Willimantic, from 1897 to 1903. He was rector of St. Thomas' Church,

Hartford, from 1903 to 1909; of St. Thomas' Church, Bethel, from 1909 to 1917; of St. Paul's Church, Tivoli, N. Y., from 1917 to 1933. He served as assistant secretary of the diocesan council from 1912 to 1917, and as deputy to the provincial synod in 1917.

The funeral service was held from St. Thomas', Bethel, which church was built under his rectorship. The Rev. Frederic Witmer, rector, officiated, and was assisted by the Ven. William H. Jepson, Archdeacon of the Fairfield Archdeaconry, Bridgeport, and the Rev. Messrs. Frederick A. Coleman, rector of St. Andrew's, Brewster, and Dr. Chauncey Linsley, New Haven.

The Rev. Mr. Macbeth is survived by his widow, two daughters, Miss Marie Macbeth of New York City and Mrs. Harold Bird of Durham, N. C., and three grandchildren.

HENRY T. SCUDDER, PRIEST

TARRYTOWN, N. Y.—The Rev. Henry Townsend Scudder, rector emeritus of Christ Church, died on July 13th at Essex, Conn., of cerebral thrombosis after an illness of 10 days. He was 82. He was born in New York City, the son of Henry Joel and Louisa H. Scudder.

He was graduated from Columbia College in 1874, receiving the degrees of Bachelor of Arts and Master of Arts, and from the Berkeley Divinity School in 1877. He was ordained a priest in 1878 by Bishop Williams. His marriage to Margaret M. Weeks took place on June 5, 1889.

He served as rector of St. Peter's Church, Plymouth, Conn., St. Peter's Church, of Oriskany, and St. John's Church, Whitesboro, for four years; as rector of Good Shepherd and Holy Cross Churches, Utica; and of Grace Church, Brooklyn, from 1882 to 1888. He was connected with the Associate Missions in Brooklyn, and was rector of St. Stephen's Church, Brooklyn, during the years 1890 to 1908. His last charge was as rector of Christ Church, where he served from 1908 until his retirement in 1911.

Surviving are two daughters, Mrs. Archibald Kennedy Coles of Old Lyme, Conn., and Mrs. John Alden Thayer of New Canaan, Conn., a son, Henry Halway Scudder of Paris, two brothers, Edward Maxfield Scudder of this city, and Hewlett Scudder of Schenectady, N. Y., and a sister, Mrs. G. L. Keyes of Forest Hills, Queens.

MRS. JOHN D. ALLEN

CHICAGO—Mrs. John D. Allen, wife of the chairman of the Church Club of Chicago, died at the Allen country home near here on July 14th.

Funeral services were held at St. Chrysostom's Church, July 17th, with Bishop Stewart and the Rev. Dudley Scott Stark, rector, officiating. Interment was at Rosehill cemetery.

Mr. Allen has been president and chairman of the Church Club for the past ten years and has led in many diocesan movements. He has been president of the Centenary Fund of the diocese since its inception.

CLERICAL CHANGES

APPOINTMENTS ACCEPTED

CARPER, Rev. WOOD B., Jr., formerly curate of St. Peter's Church, Morristown, N. J. (N'k); to be rector of Trinity Church, Pawtucket, R. I. Address, 50 Main St. Effective September 1st.

CHOWINS, Rev. H. LAURENCE, formerly rector of St. John's Church, Kansas City, Mo. (W. Mo.); is rector of Grace Church, Galveston, Texas. Address, 1115 36th St. He will also serve St. George's Mission, Texas City.

COX, Rev. RALPH H., formerly deacon in charge of Grace Church, St. Helena, Calif. (Sac.); is vicar of Trinity Mission, Madera, Calif. (San J.), since May 1st.

GRIFFITH, Rev. H. NEWTON, formerly in charge of Epiphany Church, Opelousas, La.; was instituted as rector of that church, July 4th. In addition, he is in charge of the missions at Washington, Eunice, Bunkie, and Cheneyville, La.

LONG, Rev. GEORGE E., formerly rector of Grace Church, Pittsburgh, Pa.; is in charge of St. Thomas' Church, Beattyville, Ky., and Lee and Estill County Missions.

MITCHELL, Rev. AUSTIN B., Jr., deacon, is assistant to the Rev. G. R. Madson, with address at 225 Mt. Airy Ave., Paris, Ky.

PARKER, Rev. LOUIS A., formerly vicar of St. Andrew's Mission, Nogales, Ariz.; to be vicar of St. John's Mission, Bisbee, Ariz., effective September 1st.

SHIM, Rev. WAI ON, formerly curate at St. Peter's Church, Honolulu; is vicar of St. Elizabeth's Mission, Honolulu, Hawaii. Address, 1040 Pua Lane.

SUMMER ACTIVITIES

BLACKBURN, Rev. Dr. I. M., is serving as supply priest at St. Paul's Church, Lansing, Mich., during July and August.

GRIESMYER, Rev. ORIN A., rector of St. Andrew's, Emporia, Kansas, will be at the Little Church Around the Corner, New York City, during the summer months. Address, 1 E. 29th St.

NEW ADDRESSES

HAWTHORNE, Rev. WILLIAM J., retired, formerly 156 E. Huntington St., Kensington; 203 E. Highland Ave., Chestnut Hill, Philadelphia, Pa.

McMULLIN, Rev. G. WHARTON, permanent address, Box 406, Kings Park, L. I., N. Y. The Rev. Mr. McMullin will be in charge of St. George's Church, Hempstead, L. I., N. Y., during August.

SARGENT, Rev. GEORGE P. T., residence address formerly 625 Park Ave.; 791 Park Ave., New York City.

RESIGNATIONS

O'MALLEY, Rev. HENRY R. A., as rector of the Church of the Saviour, Hanford, Calif. (San J.), to be retired. Effective July 1st.

PETERSON, Rev. JOHN R., as in charge of St. Peter's, Fort Atkinson, and of St. Mary's, Jefferson, Wis. (Mil.), effective August 1st; to enter the novitiate of the Order of St. Benedict. Address after September 15th, Nashdom Abbey, Burnham, Bucks, England.

ORDINATIONS

PRIEST

EAU CLAIRE—The Rev. LESLIE SKERRY-OLSEN was ordained to the priesthood by Bishop Wilson of Eau Claire in Christ Church Cathedral, Eau Claire, Wis., June 27th. The ordinand was presented by the Very Rev. Victor Hoag, and is in charge of St. Paul's Church, Hudson; Trinity, River Falls; and St. John's, Ellsworth. Address, 910 4th St., Hudson, Wis. The Bishop preached the sermon.

DEACONS

PITTSBURGH—GEORGE WASHINGTON MARSHFIELD was ordained to the diaconate by Bishop Mann of Pittsburgh in All Saints' Church, Pittsburgh, Pa., July 4th. The candidate was presented by his father, the Rev. W. J. Marshfield, and the sermon was delivered by the Rev. F. C. P. Hurd.

SOUTH FLORIDA—LEONARD CAMPBELL BAILEY was ordained deacon by Bishop Wing of South Florida in Grace Church, Ocala, Fla., July 11th. The candidate was presented by the Rev. Joseph R. Alten, and the Rev. Dr. Edgar L. Pennington preached the sermon.

WEST MISSOURI—JOHN RAYMOND ANSCHUTZ was ordained deacon by Bishop Spencer of West Missouri in St. John's Church, Springfield, Mo., July 7th. The candidate was presented by his

father, the Rev. Lewis R. Anschutz, and will serve as curate at the Palmer Memorial Church, Houston, Texas. Address, 6221 S. Main St. The Rev. Dr. James P. DeWolf preached the sermon.

MARRIED

HOLMES—Bishop Brown of Harrisburg solemnized the marriage of the Rev. William Axford Benjamin Holmes, chaplain of the Pennsylvania Industrial School, and Mrs. Laura Davis Wilkinson of Beaver, Pa., in the Keferstein Chapel of the Holy Spirit, Bishopscourt, Harrisburg, Pa., July 3d. A nuptial Eucharist was celebrated by the Bishop, assisted by the Rev. William Donald McLean, rector of St. Mark's Church, Chicago. After the marriage, the Rev. Mr. and Mrs. Holmes left for a trip to California.

CHURCH SERVICES

ILLINOIS

Church of the Ascension, Chicago

1133 N. LaSalle Street

Rev. WILLIAM BREWSTER STOSKOPF, D.D., Rector

Sunday Masses: 8:00, 9:15, 11:00 A.M., and

Benediction, 7:30 P.M. Week-day Mass, 7:00 A.M.

Confessions: Saturdays: 4:30-5:30, 7:30-8:30.

MASSACHUSETTS

Church of St. John the Evangelist, Boston

Bowdoin Street, Beacon Hill

THE COWLEY FATHERS

Sunday Masses: 7:30, 9:30, and 11 A.M.

Weekday Masses: 7 A.M. Thursdays and Holy Days 7:00 and 9:30 A.M.

Confessions: Sat. 3-5, 7-9 P.M. Sun. 9:15 A.M.

NEW YORK

The Cathedral of St. John the Divine

Amsterdam Avenue and 112th Street

New York City

Sundays: 8, Holy Communion. 10, Morning Prayer. 11, Holy Communion and Sermon. 4, Evening Prayer and Sermon.

Weekdays: 7:30, Holy Communion (on Saints' days, 7:30 and 10). 9:30, Morning Prayer. 5, Evening Prayer.

Saturdays: Organ Recital at 4:30.

Summer Sunday Evenings in New York

8:00 o'clock

Rev. DONALD B. ALDRICH, D.D.

Rector, will preach on
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Ascension

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at Tenth Street

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St. James' Church, New York

Madison Avenue and 71st Street

THE Rev. H. W. B. DONEGAN, Rector

Sunday Services

8:00 A.M., Holy Communion.

11:00 A.M., Morning Prayer and Sermon

8:00 P.M., Evening Prayer and Sermon

Holy Communion, Wednesdays, 8:00 A.M., Thursdays and Holy Days, 12 Noon.

NEW YORK—Continued

St. Thomas' Church, New York

Fifth Avenue and 53d Street

Rev. ROELIF H. BROOKS, S.T.D., Rector

Sunday Services: 8 A.M., 11 A.M., and 4 P.M.

Daily Services: 8:30 A.M., Holy Communion.

Noonday Service, 12:05 to 12:35.

Thursdays: 11 A.M., Holy Communion.

Trinity Church

Broadway and Wall Street

In the City of New York

Rev. FREDERIC S. FLEMING, D.D., Rector

Sundays: 8, 9, 11 A.M., and 3:30 P.M.

Week-days: 8, 12 (except Saturday), 3 P.M.

St. Bartholomew's Church, New York

Park Avenue and 51st Street

Rev. G. P. T. SARGENT, D.D., Rector

8 A.M. Holy Communion.

11 A.M. Morning Service and Sermon.

Holy Comm., Thurs. & Saints' Days, 10:30 A.M.

Church of the Incarnation, New York

Madison Avenue and 35th Street

Rev. JOHN GASS, D.D., Rector

Sundays: 8 and 11 A.M.

Wednesdays: Holy Communion at 12:15 P.M.

Holy Days: Holy Communion at 10 A.M.

Church of St. Mary the Virgin, New York

46th Street, between Sixth and Seventh Avenues

(Served by the Cowley Fathers)

Rev. GRANVILLE M. WILLIAMS, S.S.J.E., Rector

Sunday Masses, 7, 9 and 11 (Sung Mass).

Week-day Masses, 7, 8 (Thurs., 7, 8, 9:30).

Confessions: Thurs., 5; Sat., 2:30, 5 and 8.

PENNSYLVANIA

St. Mark's Church, Philadelphia

Locust Street between 16th and 17th Streets

Rev. FRANK L. VERNON, D.D., Rector

Sunday: Low Mass, 8 A.M. Matins, 10:30 A.M.

High Mass, 11 A.M. Evensong, 4 P.M.

Daily: 7:00, 9:00, 12:30, and 5:00

Confessions: Saturday, 4 to 5 and 8 to 9 P.M.

WISCONSIN

All Saints' Cathedral, Milwaukee

E. Juneau Avenue and N. Marshall Street

VERY Rev. HENRY W. ROTH, Dean

Sunday Masses, 7:30 and 11:00 (Sung Mass and Sermon).

Week-day Mass, 7 A.M.

Confessions: Saturdays, 4:15-5:00, 7:15-8:00.

CHURCH KALENDAR

JULY

25. St. James. Ninth Sunday after Trinity.
31. (Saturday.)

AUGUST

1. Tenth Sunday after Trinity.
6. Transfiguration. (Friday.)
8. Eleventh Sunday after Trinity.
15. Twelfth Sunday after Trinity.
22. Thirteenth Sunday after Trinity.
24. St. Bartholomew. (Tuesday.)
29. Fourteenth Sunday after Trinity.
31. (Tuesday.)

BOOKS RECEIVED

THEOLOGY AND RELIGION

The Cross of Christ. By George P. Pierson. American Tract Society, New York. Pp. 173. \$1.50.
† A presentation of the Christocentric theme of the Gospel, by the well-known Presbyterian missionary to the Japanese.

DEVOTIONAL

I Bring You Joy. By Alice Bishop Kramer and Albert Ludlow Kramer. Published by A. Luther Kramer, New York. Pp. 88. 50 cts.

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Call it else, a spirit flying
To the homestead of its birth.

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Miss Ogden was born in Nashville, Tennessee, on August seventh, 1875, and in that state she took her first degree, B.A., at the University of Nashville. Before this her mother had died but her father lived till she had been in Albany some time. Her only brother died when she was about seventeen. She was a graduate student at Bryn Mawr College 1896-98, also in 1909-1910; was Junior Bursar there from 1898-1901; and there she took her degree of Ph.D., in 1911, majoring in Hebrew and Assyrian.

From there Miss Seabury, Head of St. Agnes School, Albany, chose her as the English teacher in the modernized school she was building up and they were there together till 1912. Between them there grew up an ideal friendship which only death interrupted. After Albany days, except for their summers, their ways parted for many years, Miss Ogden going to Farmington, Connecticut, to teach there for a year or so, and then to the difficult task of building up an old Church school at Burlington, Vermont, Bishop Hopkin's Hall. The place was seriously impoverished and the work discouraging but Miss Ogden put the whole force of her personality in to it, as well as material things badly needed, with her usual generosity. She was a brilliant teacher and kept up some of that work herself besides being very actively the Principal. In 1925, when she finally left Bishop Hopkin's Hall, she went to "Resthaven," Miss Seabury's home at Mendon, Massachusetts, and they continued together till Miss Seabury's death in 1929. After this very real bereavement she founded and for some years carried on Seabury House, a place of retreat for those in Orders or not which was held in Resthaven.

Known scholastically for her considerable attainments in various languages, her especial pleasure was a trip to the Oriental Society.

Miss Ogden died May 28th, 1937 and the funeral was in the beautiful chapel at "Resthaven." She was buried at Troy, New York.

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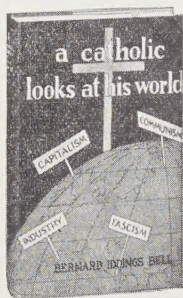
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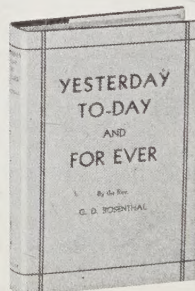
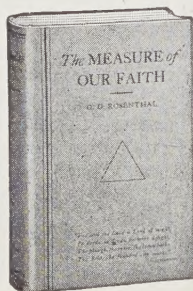
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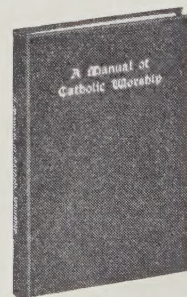
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